

THE CHRISTIAN

NOVEMBER 27, 1960



INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



THE FIRST DECADE by Edwin T. Dahlberg

January
to
June
1961

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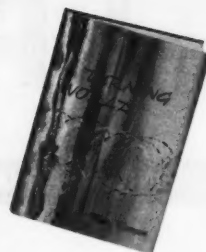
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IN THIS ISSUE YOU WILL FIND

ARTICLES dealing with a variety of subjects. Florence Derby presents an excellent devotional on the *Faith to Live By* page. As the National Council of Churches completes its first decade of existence, Edwin T. Dahlberg writes concerning this organization which is so important to our brotherhood. You will enjoy reading about George Earle Owen's experiences while attending church in Russia with an atheist guide-interpreter. The remarks of Myron C. Cole as he answers the question, "What Is the Church?" are stimulating. R. Dale Copsey tells about the birth of a pastoral unity in Illinois which helped to solve problems for two small congregations. Mary E. Lockhart, active Disciple lay woman, pictures the alcohol problem in a true story which is a composite of actual incidents.

REGULAR FEATURES in their usual place such as the Editorial, Deadline, Church School lesson comments, Church Extension, Our Social Concerns, Book Reviews and Letters to the Editor.

Being Pleasant

By George L. Ehrman

My Grandpa says that people are a
lot like violins
And everyone sometimes gets out
of tune;
And Grandpa says that we should
try,
through love and discipline,
To be as pleasant as a day in
June!

A JOURNAL OF NEWS AND OPINION

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Picture Windows

by Florence Derby

A Faith to Live by

Florence (Mrs. William A.) Derby is a member of Central Christian Church, Arkansas City, Kan., where she is a church school teacher.

ONE night while walking past some new houses in our town, I became conscious of the inviting beauty of their picture windows.

Decorative lamps were shedding a soft radiance around the rooms, and their light was shining out into the darkness like a beacon of friendly hope and cheer.

One gets an impression of the people who live within a house from such glimpses.

I thought about the light which Christians cast on those around them. Do men see our good works and glorify God because of them?

Are our picture windows shining with kindness and friendliness?

In a Christian's spiritual house, the walls should be of faith and hope; the windows should gleam with love and joy; the lamps of sympathy and forbearance should throw out a soft glow.

There are drapes of peace and gentleness, cushions of comfort and meekness, and an easy chair of long-suffering with its footstool of Christian fortitude.

How about the silver of common courtesy? Is it tarnished for lack of use and care?

An atmosphere of self-control should pervade the house.

It must be founded on a strong and sure foundation of faith in Christ as the Son of God; not on the shifting sands of false doctrine which cannot pass the tests of God's truth and His measuring rods.

Let us guard against termites of doubt, distrust, and discouragement which can undermine and disintegrate.

Let us keep our picture windows polished, so the light can shine through, and we shall have a strong faith to live by.

PRAYER: *Dear Father, we want our lights to shine and glorify Thee. We want to be holy temples and a dwelling-place for Thy Spirit. Help us to build on the sure foundation—on Christ, Thy Son. AMEN.*



THE FIRST DECADE

At San Francisco Next Month
The National Council of Churches
Observes Its Tenth Anniversary

by
Edwin T. Dahlberg



THE morning of New Year's Day, A.D. 2000, is only forty years away. Looming up through the mists of history like a mountain peak on the millennial divide, it challenges Christians of the 20th century to find their way over the unknown passes that lead into the Nuclear Space Age.

All this will surely be in the

Dr. Dahlberg is president of the National Council of Churches and pastor of Delmar Baptist Church in St. Louis, Mo.

consciousness of delegates and visitors attending the triennial General Assembly of the National Council of the Churches of Christ in the U.S.A., as they meet in the Civic Auditorium at San Francisco December 4-9, 1960.

The Council was born in a blizzard. Delegates to the founding Assembly at Cleveland, Ohio, in December, 1950, found on arrival that the entire city was snow-bound by one of the worst storms that ever hit the shores of Lake Erie. But faith conquered the difficulties then as now.

Not only did the larger share of the delegates arrive, but a tremendous enthusiasm was generated for the ecumenical movement. It reached its climax when two officially appointed representatives from each of the member denominations came to the platform, and in an unforgettable solemn moment of dedication, signed their names in the rich red leather-bound volume that now contains the official registry of National Council charter membership.

The intervening years have been stormy years. The Council

has been attacked right and left by various groups determined to silence its prophetic message and to destroy its rapidly growing influence in the nation. But the Council has never been stronger than today. Built on the solid foundation of Jesus Christ, it has been tried by fire. Whatever was built of wood, hay, stubble has been consumed. But what has been built of solid and lasting materials remains.

True to the Word of God, loyal to the nation and concerned for all nations, the National Council of the Churches of Christ in the U.S.A. stands unbroken, undismayed, as a living witness to the ecumenical faith, and as a promise of the day when the good news of God in Jesus Christ shall have become effective in all the earth.

The splendid new Interchurch Center that now crowns Morningside Heights in New York, and which brings together under one roof not only the 70 operating units of the National Council of Churches but the headquarters staff of many of the member denominations, is a symbol of the victory of cooperative Christianity in America.

This in no sense implies the development of a Protestant Vatican. The National Council of Churches specifically repudiates the whole idea of a super-church. By the very nature of its constitution, which declares that the National Council shall have no power to modify either the doctrine or the polity of the member churches, the Council rejects the concept of a monolithic, totalitarian, ecclesiastical structure.

The aim is rather to achieve variety in unity, and unity in variety. What the ultimate form of that unity will be only the Holy Spirit can reveal to us, as we follow the leadings of the Christ who prayed that all his followers might be one. But as

the Amsterdam Assembly of the World Council of Churches expressed it, we are coming together, and we intend to stay together.

In keeping with the faith of the conciliar movement, the theme of the San Francisco Assembly will be: "Jesus Christ, Living Lord of All Life."

Under the chairmanship of Bishop John Wesley Lord, of the Methodist Church, Boston, the general committee on program and arrangements has been working for the better part of two years in developing a program that will be worthy of so memorable an occasion as the 10th anniversary of the largest religious organization in the United States.

Among the notable Christian leaders to be presented will be Eugene Carson Blake, A. Dale Fiers (a Disciple), Franklin Clark Fry, Bishop Lord, Reuben H. Mueller, Bishop Lesslie Newbigin, Bishop G. Bromley Oxnam, Charles C. Parlin, Roy G. Ross (a Disciple), Joseph Sittler, Jr., Harold E. Stassen, Willis M. Tate, Mrs. William Sale Terrell, Henry Pitney Van Dusen, Mrs. Theodore O. Wedel, Judge Luther W. Youngdahl.

One of the unusual aspects of the San Francisco Assembly is that it will meet simultaneously with the 24th Quadrennial Convention of the Sunday School Movement, which will bring together a large contingent of Christian education workers from all over the nation. Convening in San Francisco also will be the Men's Assembly, Saturday and Sunday, December 3-4, with a program that will provide special fellowship for Christian laymen, and give emphasis to the Christian values in daily work. So skillfully have all these meetings been integrated that the laymen and Sunday School workers will be able to attend the plenary sessions of the General Assembly and participate in separate sessions of their own working units.

Long-range planning for the coming decades of the century will have an especially prominent place in the Assembly discussions. A. Dale Fiers, president of The United Christian Missionary Society, is the chairman of the newly organized long-range planning committee of the Council, which was formally launched at Atlantic City in 1959, and which is undertaking a thorough study of the whole program and philosophy of the conciliar movement, and the mission of the churches to the nation.

In view of the importance of this aspect of the Council's work during the coming years, it is especially good to know that the San Francisco program is so designed as to give all those present an opportunity to discuss the great needs of the churches, in what will prove to be a healthy democratic process.

Let us pray that Almighty God will pour out such a blessing upon this Assembly that there will not be room enough to receive it. The moral and spiritual issues confronting the churches are stupendous in their dimensions. Decisions must be made in every field of life: the culture of our youth, the utilization of the mass media of communication, the release of the lay forces of Christianity, the nature of the unity we seek, the establishment of justice and peace in the life of industries, races, and nations, and the development of a theological understanding commensurate with the unbelievable advances of science and learning in our time.

It is to be hoped that this Assembly will be so filled with the glory of the Eternal Splendor that for many years to come the people who attend it will be able to say humbly and thankfully, "I was at San Francisco." For nothing less than a new birth of faith in God's redeeming grace as revealed in Jesus Christ, the Lord of all Life, can be adequate for such a time as this.

Editorials

Logic in Religion

BASICALLY, religion is a feeling, an attitude, a commitment. When the psalmist wrote, "I will sing of thy steadfast love, O LORD, for ever," he was not trying to prove anything. This, like limitless numbers of such outpourings in the Psalms and elsewhere, is a cry of faith, a testimonial to trust in God which had been vindicated.

The religion of the Old Testament knows very little of the philosophy and reason which faced the Christians in the Greek world. The New Testament finds Paul, in particular, making strong use of reason. He "proves" the validity of the Christian faith when he is talking or writing to those accustomed to think in these terms.

It is an interesting study to see what the church has done with these two approaches to religion, through the centuries. When the church in Rome reached the peak of its authority over the Christian world in the fourteenth century, it had "logical" answers to all religious questions. Anselm, Abelard, Aquinas and Duns Scotus had perfected a system in which there were no loopholes.

What has happened to this idea that the true religion is also logical, today? Well, Rome still holds to the position she held prior to the Protestant Reformation. The man everyone quotes is Father Gustave Weigel, a professor at Woodstock College, in Maryland. He is a prolific writer and we have found him a devout man and one who is Christian in his personal ethics as he sits in conversation with you. He has just written in *The Catholic World* that the Roman Catholic church "insists that the intellect can reach truth absolutely."

So, as Father Weigel says, the way Protestants look for truth "fascinates and frightens him." He believes that we never expect absolute intellectual certainty and that truth always remains somewhat relative for us.

The real purpose of this editorial is to call attention to the fact that we have any number of Protestants who go at it the same way Father Weigel and his church do. The chief stock in trade of many men in the twentieth century American sects is logic. They take a thesis, quote limitless verses of scripture from any section of the Bible, and tell you that they have proved their point.

Having proved, they proceed on the "logi-

cal conclusion" that they are the church and no one else is. Many illustrations could be given, some of them too close to home for comfort. For example, we have been reading an article, "Germany Calling," in the current issue of the *20th Century Christian*. It builds up to a typical conclusion, like that of the medieval church as it faced the early reformers, although the whole process may be something of an unconscious one.

We are reminded in the article that "New Testament churches have been established in most of the large cities in the southern part of the country" since World War II. There are now "about 21 faithful gospel preachers among the German brethren." It is further said of these German preachers that "they are avoiding the temptations to lose themselves in the scholastic trappings, and rushing to . . . the Bible itself."

The writer apparently means to convey that they are not wasting time studying anything aside from the Bible, in contrast to the usual rigid German system. However, one wonders whether the men are not actually being led into a scholastic trap, which convinces them "logically" that they are, for the first time, in the only true church.

At times the writer sticks to the facts and says that "we have no churches" in certain places, referring to his own movement. As the tempo builds he loses himself in his own conclusions: "There is no church in Cologne, or in the German capital, Bonn. This part of Germany is one of the most thickly populated areas on earth where there are no churches."

It is true, as the Roman Catholic professor says, that Protestants often find it necessary to make a leap of faith. The main stream of our thought has been filled with those who study as well as they can, who want all the reasons they can find, but who never deny the other person's right to listen to God and follow what he hears.

Father Weigel would be surprised at how many deviations there are from Protestantism as he conceives it. Many follow the method of the Roman church and arrive at a different "logical answer." Neither Roman nor Protestant scholasticism appeals to us very much. We will continue to apply our "relative" methods to them, and gladly recognize their freedom to their own insights and reasonings. We are free to reject their logic.

"Given more freedom and contact with the outside world there is evidence (the church) in Russia will continue . . . even flourish."

The Day I Worshiped With a Communist

by George Earle Owen

THIS was my last day in Moscow. The preceding days had been full, trying to take in as much of Russian life and culture as I could.

My guide-interpreter, assigned to me by the government, was a young lady, intelligent, attractive, in her early twenties. She spoke excellent English and was well versed in the background of her country. She was thoroughly indoctrinated and gave me a good deal of the communist party line.

She asked me if I believe there is a God. I said I certainly do. She said, "I am an atheist." I asked her why or upon what basis and whether she had any philosophy to back this up? She replied that she had had a course on materialism.

I replied that materialism begins with the assumption that there is no God just as Christianity begins with the assumption that there is a God. To say the least, each assumption is as valid as the other, each requires an act of faith to believe it, and the assumption that there is a God certainly makes more sense.

She asked me if my children believed there was a God. I said, "Yes." She wanted to know if the people in America believed there is a God. I said "Yes, and most of them go to church." She found this to be incredible.

When we worshiped in the

Mr. Owen is Executive Chairman, Division of General Departments, United Christian Missionary Society.

Russian Orthodox Zogorsk Cathedral my guide-interpreter pointed out that most of the people there were old women. She called to my attention the fact that they practically reeked with superstition. This was true. Most of the older women crossed themselves many times, they kissed ornaments and even the floor.

I invited her to worship with me at the Baptist church in Moscow—the occasion for this article. Actually it would be more factual to say that I had a Communist sitting beside me rather than with me, since she does not believe in God or in religion.

The service in the Baptist church began at 7:00 o'clock in the evening and the church was filled. Every seat was taken and all standing room used for this two-hour service. There were two long sermons, seven numbers by the choir and congregational singing.

This was the first time my interpreter-guide worshiped in a Protestant service. As we came into the church and looked over a list of the pastors with their pictures she remarked that they did not look very intelligent.

When we signed the guest book I pointed out that a number of outstanding Americans had also signed this book. They included Adlai Stevenson, Eleanor Roosevelt, Billy Graham and many others. Her retort was they came to see if there was religious freedom in Russia.

There is religious freedom in Russia. It is somewhat limited since the state is out and out

atheistic and materialistic. The fact is, there is more religious freedom in Moscow than there is in Madrid.

My guide-interpreter did admit she was very much impressed with the numbers by the choir, which were unusually good, and the congregational singing, which conveyed the pathos of faith.

Mr. Orlov, the organist, said that there are 5,400 Baptist churches in Russia with a total membership of 545,000. This church in Moscow has a membership of a little over 4,500. They have six services a week and each service is crowded. There were a number of men and even young men present.

There are 22,000 Russian Orthodox congregations in the U.S.S.R. With 350,000 Lutherans in Estonia and 600,000 in Latvia, with the reformed church in Trans-Carpathia of 70,000 as well as Armenian and other churches the picture is encouraging.

Is religion passe in Russia? The answer is, "By no means." Is religion restricted in Russia? The answer is "Yes and No." There is a certain freedom of religion in Russia, but of course standing over against it is the totalitarian Soviet state that dominates education and the total life of Russia. Given more freedom and contact with the outside world there is evidence that this growth in religion in Russia will continue and someday may even flourish.

What is the Church?

by Myron C. Cole

Pastor of Central Christian Church
Indianapolis, Indiana

TO COMMUNICATE the gospel adequately, "the church must be the church." Though the phrase has become a cliché, it nevertheless has poignant meaning.

So much has been done in the name of religion that we are sure has not been the will of Christ, that we need to reiterate, yes, proclaim repeatedly, the church is the body of Christ—that is if we are to proclaim the good news of the gospel. The "ruse of religiosity" has so enamoured us that we fail to remember that redemption and reconciliation are our destiny.

Allow me to use a series of negative and positive statements to assert the mission of the church, in fact, to affirm anew that "The Church is mission."

The church is not membership in an institution, but it is being a part of the body of Christ everywhere and anywhere—a fellow with the Christ of history.

The church is not a unit in our culture where one gathers in a religious atmosphere to sit awhile with the best people, but is a fellowship of pilgrims seeking in sincerity the Way, the Truth, the Life.

The church is not destined for a comfortable relationship within the status quo, but it pioneers with Christ in making justice roll as the waters and righteousness as a mighty stream.

The church is not an exclusive hierarchical organization bearing a Godly name, but it is an inclusive divinely ordained body heeding the prayer of the Master that we may all be one.

The church is not a place for the mouthing of pious platitudes, but where a message and a spirit

are expressed which speak explicitly in the face of social injustice.

The church is not a rhythmic hymn singing society nor a place for the pious intonation of proper prayers—ancient or modern. Rather, it is a seeking, striving, sometimes agonizing body searching for the truth which frees men from the shackles of every bondage.

The church is not a place for man to go on Sundays to satisfy his egocentric drives, but it is a place where people kneel in humility to find again the way to God.

The church is not the divided, segregated, sometimes ineffective institution man has made it. Rather, it is a reconciling and redemptive fellowship, it is life-giving and life-saving, the body of Christ in an harassed world.

It is the Church of Jesus Christ, our Lord.

Thus, it communicates the gospel!

It is committed to Christ.

It is concerned for man!

WHY WORSHIP?

by J. D. Blake

We eat his food, we breathe his air,
We bask each day in his loving care,
We take his fields to produce our grains,
His iron, his coal, to enhance our gains;
His love we take for granted, too;
His death on the cross for me and you;
For all that is to Him we owe
Undying gratitude to show.
And so we go on Sunday morn
Into his presence. There is born
A newness of our hope and love,
Administered from God above.

These remarks were made by Dr. Cole during a panel discussion at the World Convention of Churches of Christ in Edinburgh, Scotland.

"A pastoral unity is a cooperative venture in which churches are more interested in serving the Lord . . . than in just keeping the doors open."

A Pastoral Unity Is Born

by R. Dale Copsey

GAYS and Allenville are two small communities in Illinois, located about ten miles apart. In each village is a Christian church.

Despite the talk about a "population explosion," it had not happened to them. They were experiencing a loss in numbers as the farms grew larger and the communities grew smaller. They realized that in the past decade church expenses had almost doubled.

Each congregation knew that it could not continue alone. Together they began the search for a solution. After several meetings to discuss their common problems and possible answers, early in 1959 they called in a representative from the seminary to assist them. Since they had been served by student ministers in the past, they thought perhaps the school could give guidance.

The first thing the representative did was help them to analyze themselves. He began to ask questions and the answers were written on the blackboard. He asked about the size of their churches, their financial situation and potential, what they expected of a pastor, what the minister could expect of them, and other questions that would help them size up their situations.

As they began to analyze

themselves they came to the realization that their problems and needs were similar. Each church was composed primarily of rural people and with about same number of members.

There were no geographical barriers that might hinder them from working together. Gays had a parsonage, Allenville did not. They were in the same county and each was a cooperative Christian church.

The next step was the organization of a pastoral unity council composed of four members from each congregation. They drew up an agreement between the churches whereby they could share a minister. The council was to meet quarterly and recommend policies and programs of the congregations.

This stated that the minister could be a student in seminary. He was to preach on Sunday morning at Allenville at 9:15 and at Gays at 10:45. A schedule regarding his meetings, days off, calling time given to each community and reports was set forth. This agreement was sent back to the churches, by whose action a pastoral unity was born.

A pastoral unity is a voluntary agreement between two or more congregations whereby they share a common ministry, yet retain individual autonomy.

The group was now ready to secure a minister. The pastoral unity council, acting as a pulpit committee, began contacting men

recommended by the seminary.

The work of the council had been done so well, that when they extended a call to me I had no hesitation about accepting. The agreement stated specifically what was expected of me and what I could expect of the congregations. I began work in the summer of 1959 at which time I enrolled in seminary.

I have been asked many times if I would recommend the pastoral unity plan to other churches. The answer is yes! I feel that the pastoral unity is the answer many small congregations are seeking. A great many could enter into a full-time unity and thereby secure a more competent ministry than either could individually.

For some, it would be the first time in their history that they would be in a position to realize the leadership of a seminary-trained man. By combining the salaries, men who are interested in working in town and country churches and rearing families in small communities, but who have rejected this ministry purely on economic grounds, could be attracted. The magnitude of the task compares favorably with that of the single church of the same size. I can drive to the home of every parishioner, save one, in 15 minutes.

Do the people like the pastoral unity and what are their feelings toward it? Perhaps the answers are found in a statement made recently by one who said, "We never knew what responsibility was, nor how to work until we entered this unity."

I have never heard a word about returning to their former status even though one church is now able to do so economically. I feel that the Gays-Allenville Pastoral Unity is here to stay.

Why? Because such an arrangement is simply a cooperative venture in which churches are more interested in serving the Lord, their community and their brotherhood, than in just existing and keeping the doors open.

Mr. Copsey is pastor of the Gays and Allenville pastoral unity.



RNS Release Refers to "So-called Religious Issue"

Most Reformation Services Non-Political

NEW YORK—Almost on the eve of the election (by a narrow margin) of John F. Kennedy as President of the U.S., it was reported by Religious News Service that "the so-called religious issue" in the Presidential campaign" was conspicuously absent in the majority of Reformation Sunday sermons in churches of major Protestant denominations across the country.

"Ministers who mentioned the issue did so only to condemn the use of the pulpit as a political platform and turned their attention to Protestantism's centuries-old religious traditions," the RNS release declared.

Interdenominational services in principal cities, held under the auspices of the National Council of Churches or local church councils and federations, stressed the traditional aspects of the anniversary.

There were numerous local congregational services marking the day in 1517 when Martin Luther nailed his 95 theses to the door of the Castele Church in Wittenberg, Germany, triggering the developing Reformation movement in Europe.

One of the largest observances, attended by some 10,000 persons, was held in Cincinnati, Ohio, under sponsorship of the Council of Churches of Greater Cincinnati, at which the principal speaker was Dr. Edwin T. Dahlberg of St. Louis, president of the National Council of Churches.

He told his listeners that discussions on the "religious issue" in the national election "if rightly handled could minister to the growing unity of the Church and nation.

"To bring out all the issues between Protestantism and Catholicism in the open processes of democratic discussion is a healthy thing," he declared. "To raise these questions is not bigotry or intolerance; it is just good sense."

An "afternoon public meeting," instead of the traditional church service to mark the Reformation, was held in Hammond, Ind., sponsored by the Ministerial Association of Greater Hammond. The meeting was addressed by Dr. George L. Ford, executive director of the National Association of Evangelicals, a conservative group which had urged a "stand up and be counted"

drive among Protestants in connection with the anniversary.

Dr. Ford contended that with a Catholic President in the White House the Catholic Church would seek to influence social and political life in this country.

Commenting on the pastoral letter by the bishops of Puerto Rico, calling on Catholics in that country not to vote for the Popular Democratic Party there, headed by Governor Luis Munoz Marin, Dr. Ford said America was "shocked" at this intervention.

[The Popular Democratic Party was undefeated in spite of the bishops' letter.]

The bishops' pastoral also was assailed by Dr. Harold E. Fey, editor of the *Christian Century*, an un-denominational weekly, before some 6,000 persons at the Reformation observance in Kansas City, Mo.

Condemning the bishops' ban as a "great error," he asserted: "If the Church can tell its people how to vote there, it can do so here." He expressed doubt, however, that American Catholics would permit such action.

Nazarenes Withdrawing Missionaries from Cuba

KANSAS CITY, Mo.—Because of political unrest in Cuba, the Church of the Nazarene has recalled its six U.S.-born missionaries from the island.

Dr. G. B. Williamson, one of the denomination's general superintendents, said here that the three missionary couples and their nine children were asked "with reluctance" to return. "In our opinion," he said, "the tension was mounted to the point where it is better for them to be on United States soil, although I do not believe that anyone has been personally threatened with harm by the Cuban revolutionaries."

Dr. George Coulter, foreign missions secretary, said Nazarene work in Cuba is now in the hands of 16 national pastors. He said a four-member advisory board of Cubans would be named soon.

Halford Luccock Dies

NEW HAVEN, CONN.—Halford E. Luccock, professor emeritus of preaching, Yale University Divinity School, New Haven, Conn., died Nov. 5 at Grace Hospital here.

Again!

Construction Record

WASHINGTON, D. C.—Church construction set a new record for October of \$96 million, equalling the all-time record for a single month set in September, the Census Bureau reported here.

The fact that church construction remained at this record level during October was impressive, as construction work usually takes a seasonal decline at the end of summer. The over-all decline in construction throughout the nation was three per cent during October.

October church construction was \$10 million higher than the same month last year.



—RNS Photo

OTTO DIBELIUS (right), "Iron Curtain" Bishop of Berlin and chairman of the Council of the Evangelical Church in Germany, accepts a copy of the German Illustrated New Testament in New York from Dr. James Z. Nettinga, an executive for the American Bible Society. The 80-year-old bishop was on a six-week speaking tour of the U.S. and Canada. Through ABS assistance, Scriptures printed in West Berlin are made available for use in Communist East Germany and also among thousands of refugees in West Germany. The 1960 International Convention of Christian churches approved a resolution commending the Society "for its unique contribution that is a priceless benefit to the Christian cause" and urging all churches to support the Society "as on our behalf it proclaims the message of Jesus Christ our Lord through the written Word to all people everywhere."

WCTU President Declares

Alcoholism—"Malignancy On the National Society"

PORTLAND, ME.—Alcoholism has become a "malignancy on the national society, more disabling numerically than any known disease by claiming more than 5 million victims currently," the president of the National Woman's Christian Temperance Union said here.

Addressing the union's executive committee, which convened prior to the 86th annual meeting of the WCTU, Mrs. Fred J. Tooze of Evanston, Ill., observed that "the generally estimated 5,050,000 alcoholics compares with 1,100,000 cancer and 500,000 tuberculosis cases, yet it constitutes only a fraction of the drink problem."

Mrs. H. F. Powell of Evanston, national treasurer, said that a National Institute of Mental Health survey of "relapsed" alcoholics readmitted to public mental hospitals "puts a large question mark on claims that alcoholism is generally curable."

Statistics from hospitals in 19 states, she said, show that one year's readmissions of previous cases totaled 9,231 patients who had resumed drinking, as compared with 12,480 new alcoholics admitted.

Spiritual assistance and a return to religion remain the "best hope of the drinker attempting to rid himself of the habit, or disease," she stressed.

For Religious Careers

Fellowships Available In Adult Education Field

BLOOMINGTON, IND.—Indiana University, Bureau of Studies in Adult Education has announced the availability of fellowships for persons who plan to pursue adult education careers in religious institutions.

The fellowships are made possible by a \$25,000 grant from Lilly Endowment, Inc., Indianapolis.

Specifically the grant provides that the fellowships be awarded to responsible, qualified students who: (1) give reasonable assurance that they will pursue professional careers in the field of religious adult education; and (2) propose to complete advanced degrees in adult education at Indiana University. Preference will be given to advanced students studying for the doctor's degree but well-qualified candidates for the master's degree may be appointed. Stipends may vary in amount from

\$500 to \$1,500.

The first fellowships were awarded in April, 1960, for the 1960-61 school year. Applications are now being accepted for 1961-62.

Further information may be secured by writing: Bureau of Studies in Adult Education, Box 277, Indiana University, Bloomington, Ind.

Aims Listed for Vatican Council

ROME—The Second Vatican Council will not be a council of "union," but a council of "unity," Cardinal Giacomo Lercaro of Bologna has told an assembly on the council meeting recently at Recoaro, Italy.

A story published in the *Osservatore Romano*, Vatican City newspaper, quotes the cardinal as saying that in keeping with the thinking of Augustin Cardinal Bea on the question, the council will seek "to establish and encourage the most favorable conditions for the mutual comprehension and sympathy which already exists and for a still greater reconciliation between the (Roman) Catholic church and the separated

brethren, which could lead to union.

"Certainly," he said, "the (Roman) Catholic church will not be able to make compromises about dogma; but for everything else, such as rites and discipline, she could and would want to take account of the traditions and wishes of the churches desirous of unity, in particular those churches forming the World Council of Churches."

Army Plans for Lay Religious Leadership

WASHINGTON, D. C.—The Army Chaplains Corps has launched a series of 31 six-day training schools in the most ambitious program of lay religious leadership development in its history.

Scheduled for army posts throughout the nation this fall, the training series was initiated with two simultaneous schools, one at Fort Leavenworth, Kan., and the other at Fort Lewis, Wash.

Conducting the workshop schools are six teams of experts in religious education under the direction of Dr. J. Gordon Chamberlin.

Students Pause to Pray



THANKSGIVING IN A RICE FIELD. In a field of ripened rice on the campus of International Christian University in Japan, near Tokyo, an American and two Japanese students pose prayerfully to mark the bountiful crop in observance of the country's Labor-Thanksgiving Day, Nov. 23. The day is dedicated to the workers in both industry and agriculture. For the sixth straight year, the Japanese are harvesting a big rice crop, thanks chiefly to superior strains. The university maintains an 80-acre tract of cultivating rice and vegetables and for dairy farming. Mission boards of 15 major Protestant denominations in the U. S. and Canada help support the 11-year-old school.

—RNS Photo

Deadline

by the Associate Editor

SOME ASSEMBLY SIDELIGHTS

The announcement, on the opening night of the Louisville International Convention Assembly, that Disciples missionaries are being returned to the Congo in force was received with enthusiasm.

Robert G. Nelson, executive secretary of The United Christian Missionary Society's department of Africa, brought the good news at the first session of the 1960 Assembly.

The Congo represents the Disciples' strongest mission, with over 115,000 members and a normal mission staff of over 60. At one time following the crisis in the new republic only seven men composed the mission staff.

Particularly interesting to many conventioners was the privilege to meet Paul Mbenga, the first Congolese director of Congo Christian Institute, normal and college preparatory school at Bolenge. He has been visiting various churches, colleges and agency headquarters in the United States.

Mbenga, who seemed to speak from his heart with evangelistic zeal in his presentations in various places in the States, is a good friend of Justin Bomboko, United Nations representative from the Congo appointed by President Kasavubu.



PAUL MBENGA and Missionary Ralph Tillary, who traveled with him. This picture was taken at the editorial offices, Christian Board of Publication, St. Louis, following a regular weekly chapel service.

LOREN E. LAIR, who completed duties as president of the International Convention of Christian Churches at the concluding session of the Louisville assembly Oct. 26, was forced to sit out most of the 1960 convention as a result of illness and doctor's orders.

He made three appearances during the Assembly, including his presence on the opening evening to give his presidential address (seated) and his appearance on the final night to present the gavel to his successor, Perry E. Gresham, president of Bethany College.

Dr. Lair, executive secretary of the Iowa Society of Christian Churches, was looking thinner but well as he took a necessary slow pace in Louisville after having traveled some 30,000 miles on behalf of the International Convention during his tenure as president.

Introducing . . .

The newly elected first vice-president of the International Convention of Christian Churches is a former president of the American Bar Association and an outstanding Christian layman who, perhaps, is not as well known among Disciples as he should be.

The new veep is Robert G. Storey, dean emeritus of the Southern Methodist University Law School and a partner in the law firm of Storey, Armstrong and Steger, Dallas. He is president of the Southwestern Legal Foundation.

Dr. Storey is vice-chairman of the important national Civil Rights Commission and chairman of the Citizens Advisory Committee for Texas Constitutional Revision. Twice he has served terms as president of the American Bar Association. He has also headed the Inter-American Bar Association as well as the State Bar of Texas and the Dallas Bar Association.

The new vice-president is a director of the Southwestern Bell Telephone Co., and chairman of the board of Lakewood State Bank as well as director and general counsel for the United Fidelity and Universal Life Insurance Companies.

Dr. Storey was executive trial

counsel for the United States at the Nuremberg trials of Axis War Criminals (1945-46). Later he served as a member of the Hoover Commission (1953-55). He was adviser to the Korean government on the judicial system and the legal profession. He served as a representative of the Department of State in the Far East and Middle East to assist the legal profession of friendly free nations (1954-55).

Educated in Texas, the well-known attorney has the B.A. from Southern Methodist University and the LL.D. degree from Texas Christian University. He also attended the University of Texas and holds honorary degrees from Laval University and Drake University, Des Moines, Iowa.

On Being the Church

The 1,400 ministers who attended the annual Oreon E. Scott Ministers' Breakfast at the time of the Louisville Assembly found the speaker, Carlyle Marney, a Southern Baptist minister, to be stimulating and dynamic.

Pastor of Myers Park Baptist Church, Charlotte, N. C., Dr. Marney made a plea for the Church to act more like the Church. He said, "We must regain our courage to act like and to be God's redeeming and redeemed people." He said, "There is not a single social issue that the church could not overcome if it had the courage of its convictions."

Urging Christians and the churches to take the initiative, he said: "Communism, the United States Supreme Court, the NAACP and the more than 1,500 social agencies in this country are not the source of action, but God is!"

We are not engaged in a war against the states, but a war against the principalities and powers which are against Christ."



"How's business, Reverend? Sinful enough to suit you?"



Say 'NO' and Mean It!"

by Mary E. Loe

"I have reached the point of admitting that I have no control over my life. I am an alcoholic and if I dare hope for anything different I must put myself in the hands of a Higher Power. So, I am doing it here and now."

The shaky, ill-looking man was speaking to a squad of members of Alcoholics Anonymous in which he was placed when he struggled up the steps of the clubhouse and gasped, "I give up!"

Art Flom, a member of a church in Overton which works with alcoholics, and his minister walked in to the meeting just as the defeated man concluded,

"I'm from a neighboring state. I have a wife and three children but I don't know where they are. I have no job. My address is 'Skid Row' but I used to live on 'Fraternity Row' and I have a college degree. All I have left is God—and you men who say

you will help me. Just call me Bud."

The man's eyes and voice seemed familiar to Art. His graying, uncut hair, his disreputable clothes and unsteady movements did not! Yet, as each man in the room got to his feet and talked of his own drinking problems and of his continued, encouraging success in conquering the desire to drink, Art could not refrain from studying the first speaker.

"Am I My Brother's Keeper?" was the theme of the pastor's talk that evening. He explained to the listeners that since each believed that only a Power greater than themselves could restore them to sanity they were now on the same level—ready to help each other climb upward. Together, they should seek to understand him. Together, they should strive one day at a time to remain sober.

The very minute they closed by praying the Lord's prayer, which is their custom, Art pushed his way over to the familiar figure.

"Something about you makes me feel that I once knew you. What is your full name and where are you from?" he asked.

"I am Bud Wahlstrom and was raised in the city of Wescott. Grew up there in the Riverdale area."

"Then, I am right! You and I were in the same high school, Bud, at the same time. I think you were a senior when I was a sophomore. My name is Art Flom. I came here to settle after the war."

The dull flicker of recognition on Bud's part was only momentary. Then, in a tone of depression and shame, he looked up at Art, an alert, healthy, well-dressed man, and almost whispered:

"Yes. I remember you and your home. We started out equal, Art. If anything, I believe I had a better home and lived on a nicer street than you as far as material things go. I graduated ahead of you and went away to the state university. Haven't seen or heard about you since. But, then, I've

"Say 'NO' and Mean It!"
is a true story, a composite
of actual incidents.

been busy going downhill!"

With sympathy, Art inquired, "Whom did you marry, Bud?"

"I married a girl I met in a church youth rally while in high school. She lived on the east side of the city. Martha Trout."

Then, Bud did have a church background in his teen-age years. Art wondered when the drinking had started. Even in his physical debilitation Bud discerned Art's line of thinking and stated flatly, "I started my drinking in college. Away from home you know—parties, weekends, one of the boys! Then, to the war. Tensions, battles, 'drink to forget' and all that. Then, home with a guilty conscience. Since that—'drink to forget'—'drink to forget'—forget everything when you're drunk, you know. But, oh, God, when you're sober!!!!"

With this, the emotionally unstable man began sobbing. He was really in bad physical shape. Art decided to take him home with him.

Helped by the welfare board, Art found an outdoor job for Bud which proved to be wholesome medicine. His body and mind responded well to the vigorous work in the fresh air. After a month at Art's he moved in to a rooming house. He reported by phone every evening. Keeping close tab was one way to see that Bud stayed sober.

At the end of six months he voluntarily asked to go through his fifth step with the minister. The very humbling experience of confessing to God, to himself, and to another human being the exact nature of all the wrongs he had ever committed seemed to exhaust him physically. Spiritually, however, he felt totally cleansed. With the pastor's help he started plans for bringing his family to Overton. Bud located Martha and the children through state authorities and found that she was anxious to try once more to live together.

"I can never thank you enough, Art," Bud wrote in an appreciative note after the fam-

ily was happily settled in an inexpensive housing unit. "Just to attend your church together as a family today and to sit down to Sunday dinner together as we used to do, was wonderful. I try not to think that I have completely wasted 15 years of my life. It is frightening and horrible. I am promising you that never again will liquor invade my home."

But, Bud did not know the instability of his own nervous system, that it is affected by long years of drinking, that as firmly established in home and family as he was he still had a daily battle ahead to overcome temptation.

Only three weeks later, Art's telephone awakened him in the middle of the night. Previous experiences with alcoholics prepared him for the call.

It was Martha.

"Bud did not come home from work tonight." Those eight words spelled failure—a slip. Bud had allowed an unexpected financial problem to become a mountainous obstacle. He could only think of drinking to forget.

Art found Bud in a stupor in a bar on Skid Row and took him home with him. The next night, the minister and Martha came to Art's home for a counseling session. With all the love and forgiveness the three could express, they tried to show the contrite Bud once more that he was not hopeless and that they had faith in him. In private, the pastor explained to Martha how she could help a little more by minimizing her material wants.

At the suggestion of the squad leader of Alcoholics Anonymous that a new and better job might bolster Bud's ego and give him just the right toe-hold, Art helped in the search. They found a church member who also was anxious to see Bud win his battle for sobriety and he hired him to use in the office of his electrical firm. Psychologically this was the turning point. Bud's self-respect took a leap. His self-confidence increased and in a few months promotions began. His

college degree was finally having an opportunity to reveal its value!

Following the evening's celebration of his fifty year of sobriety Bud invited Art home with him for a chat together. Bud began the conversation by saying, "Art, in these years while I have been fighting my battle over liquor, I have thought a great deal about your youth and mine. It is fair, isn't it, to say that we started out with equal opportunities? Your parents were well educated. So were mine. Your parents were church members. So were mine. You were comfortably fixed and didn't seem to lack much. Neither did I. *You went off to college. So did I. I became a drunkard. You did not. What made the difference? Art, what was it?*"

Art considered several ways of answering. The earnest man across from him deserved his frank analysis of this question.

"Yes, Bud, we started out with equal opportunity but under different discipline. My father taught me from the time I was ten: 'Learn to say "No" and mean it.' All my life I have followed this instruction and instead of making situations harder it has made them easier.

"Through college I said 'NO' when liquor was offered me. I meant it. At social functions now when cocktails are passed I constantly say 'NO' and people know I mean it. I believe just as firmly as did my father 60 years ago that total abstinence from the beginning is the only solution. There is no temptation if one never takes the first drink.

"The majority of alcoholics today will tell you they took their first drink in their teens. I am thinking of starting a campaign now in my children's high school with the motto: 'Say "NO" and mean it!'"

"What a wonderful generation of men of distinction this decade would produce if we can put that across!" cried Bud excitedly.

And the two men discussed far into the night just how they might sell their slogan.

The New Covenant



"Where the Scriptures Speak . . ." by the Editor

**Scripture: Jeremiah 31:3-7, 31-34
Romans 8:1-2, 38-39**

DURING the four Sundays of December, which many people call the Advent season, we shall be looking at the hopes for a Messiah and the fulfillment of those hopes. Today we turn to a passage in Jeremiah which is probably not the first one that you would think of if someone asked about the messianic messages in the Old Testament. Yet, it is quite definitely that, as we shall see.

The Hebrew people were a covenant people. The Old Testament contains a series of covenants between God and his people. The attitude of the people toward the covenant furnishes the setting for a great deal of the writing. By the time of the prophets, such as Jeremiah, the people often failed to keep the deeper meaning of the covenant. They had become accustomed to offering outward sacrifices on the altar and thereby assuming that they were "keeping the covenant." It was the task of the prophets to call the people back to a true worship of God and true respect for the covenant between them.

This passage in Jeremiah begins with the expression of God's intent to keep his side of the covenant with his people. It is a beautiful expression: "I have loved you with an everlasting love." (Jeremiah 31:3.) Although he has found his people in the midst of desolation and exile, God reminds them that he will again "build" them and that they shall once more do "the dance of the merry-makers." (Verse 4.)

This passage of four verses is one of the clearest indications we

have that God respects the covenant for what it is. Sometimes we might imagine that the covenant was simply a promise of the people to do certain things. If they failed to do them they would be reprimanded by God and then cut off from his love. It was however, an agreement in which God expected to fulfill his part. There was nothing one-sided about these covenants.

Another expression which is very real in Hebrew history is the one about "the remnant of Israel." In the days following

the great kingship of Saul, Solomon and David, division came, exile depleted the numbers of the people and many lost their true identity by intermingling with the people of other lands. God did have, indeed, only a remnant but he was determined to save this remnant. Jeremiah pictures the singing and shouting which will take place when the people finally realize that the Lord has saved the remnant. (Verse 7.)

Before we discuss the distinctive aspect of the new covenant, our real theme for today, I want

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR DECEMBER 4, 1960

The Scripture

Jeremiah 31:3b-7

- 3b "I have loved you with an everlasting love; therefore I have continued my faithfulness to you.
- 4 Again I will build you, and you shall be built, O virgin Israel! Again you shall adorn yourself with timbrels, and shall go forth in the dance of the merry-makers.
- 5 Again you shall plant vineyards upon the mountains of Samaria; the planters shall plant, and shall enjoy the fruit.
- 6 For there shall be a day when watchmen will call in the hill country of Ephraim: 'Arise, and let us go up to Zion, to the LORD our God.'
- 7 For thus says the LORD: "Sing aloud with gladness for Jacob, and raise shouts for the chief of the nations; proclaim, give praise, and say, 'The LORD has saved his people, the remnant of Israel.'"

31-34

31 "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of

Israel and the house of Judah, 32 not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband, says the LORD. 33 But this is the covenant which I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. 34 And no longer shall each man teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and I will remember their sin no more."

Romans 8:1-2

1 There is therefore now no condemnation for those who are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death.

38-39

38 For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

to point out one other feature about the covenant of the Old Testament. Quite often, if not always, the expression "to make a covenant" used the verb for "cut." Literally, "they cut a covenant." This is in keeping with the thought that the record of the ten commandments and other matters was cut on stone.

In its way, this is impressive. A covenant, cut into stone, should be very binding and very lasting. Yet none of the covenants which God had "cut" with Noah, Abraham or Moses had really done for his people what he wished.

Now we come to the great revelation of this prophetic passage in Jeremiah. God is going to make yet another covenant with his people but this time he says, "I will write it upon their hearts." (Verse 33.) Isn't this a wonderful contrast, the difference between cutting a covenant

in stone and planting a covenant in the hearts of men?

The things which are in the heart are at the center of a person's life. He does not have to have them written outside where he can see them and does not have to be told about them constantly by someone else. This idea is beautifully expressed in the last verse of the Jeremiah passage. People won't have to teach their neighbors because "they shall all know me." The heart is the real place for a covenant.

One aspect of the relationship of God to his people through the new covenant is expressed by Jeremiah and is also central in New Testament teaching. This is the view that God will forgive sins and remember them no more. (Verse 34.) Two verses from the Roman letter are added which say the same thing. There is "no condemnation" for those

who are in Christ Jesus.

This last phrase is the first hint in the scripture lesson today as to the real nature of the new covenant. The new covenant is a person, Jesus Christ himself. He is far more than the fulfillment of the hope of the Hebrew people in Jeremiah's time for he is the universal Savior. However, he is, in the sense in which it is stated here, the new covenant.

The last two verses of the text carry out the same idea which we had last week in Paul's letter to the Ephesians. He brings up the "principalities and powers" again but says, in true confidence, that not even these things can separate us from "the love of God and Christ Jesus our Lord." As true sons of this covenant between God and man through Jesus Christ, we approach the season in which we celebrate his birth.



Meaning for Today

by Wayne H. Bell

ONE of the major problems confronting the church today is to present the Christian faith in terms which are meaningful to those who are seeking life's meaning. This can be done only by speaking in terms and words which have some meaning to the listener.

Jesus presented his message of God's love to his fellow Jews in terms of God's Covenant. As Pierson Parker points out in his book, *Inherit the Promise*, Jesus and his Jewish followers were saturated with the idea of the covenant which God had made with Israel. God delivered Israel from bondage. He had given them the law through Moses. Israel was to keep the law. God would guide and guard Israel.

Jeremiah makes an illusion to this covenant in Jeremiah 31. Israel had broken the law, she had not remained faithful to the covenant. Now Israel has fallen and is once again in bondage. It is of little value, now, to remember an ancient bondage, deliverance and covenant. What Israel needs now is a new deliverance.

Jeremiah promises a new deliverance and a new hope. It will come out of a new covenant with God. But this time the covenant will be written not in stone but in the hearts of the people. No longer will the faith be one of memory of a past deliverance and covenant. The faith will now rest on the experience of the present. They will know God for themselves, in the depth of their own personal religious experi-

ence.

Jesus made reference to the new covenant which is made effective in his life and death. When he instituted the Lord's Supper he admonished his disciples to enter into the covenant again and again as they would eat the bread and drink the cup in remembrance of him.

Certainly Jesus was not asking his Jewish brethren to return to a religion of a remembered covenant. He was challenging them to remember the event which revealed God's love and to find the "living Presence" in every act of communion.

The love of Christ becomes the law of the covenant within our hearts. This love is everlasting and eternal. John Newton, the hymn writer, said that this love and mercy are like "the wideness of the sea." The Apostle Paul said that nothing can ever separate us from this love of God which is in Christ Jesus our Lord.

As Christ lives in us we become partners in the covenant of love.

**Board of Church Extension
Sees Big Break-through**

New Advances in Church Financing

INDIANAPOLIS, IND.—A dramatic break-through is occurring in the field of church financing according to an announcement made here recently by the Board of Church Extension.

Christian churches involved in thoroughly sound building programs confront such difficult problems as these:

- The need for—with the ability to handle—substantially larger loans than are readily available through the usual commercial and Church Extension channels.
- The need to build at the earliest possible date rather than after several years devoted to fund-raising.
- The need to build adequately.
- The need for construction financing as well as a long-term loan.
- The desire to hold interest rates to a minimum.
- The need for short-term financing pending receipt of proceeds from the sale of old property.

The Board of Church Extension Certificate-Loan Plan of cooperative financing is providing an effective answer to these and similar problems.

The plan is both simple and effective. Through the purchase of 4% Church Extension Investment Certificates, members and friends of a local church provide a portion of the loan funds required by that church. These are supplemented from Church Extension's general loan fund. Church Extension makes the *total* loan to the church and repays investors as their Investment Certificates mature.

During the first half of 1960, fifty-two churches in 19 states had used C. L. P. Pictured on this page are some of these churches who have used the plan to good advantage.

RIGHT: When a full year delay in the construction of this new church seemed inevitable because of increased costs, Garfield Christian Church, Indianapolis, Ind., turned to the Certificate-Loan Plan to provide the additional funds.



ABOVE: Wm. T. Percy (standing), Church Extension president, explains the Certificate Loan Plan to the C. L. P. Campaign Council of First Christian Church, Orange, Texas. The church is building a \$50,000 education unit.

BELOW: Rolland H. Sheafor (left), Church Extension vice-president, and representatives of Oak Park Christian Church, Kansas City, Mo., look over first unit construction being financed through the Certificate-Loan Plan.



NEWS

of the Brotherhood

**McCarran Act Assailed
Action on "Independent" Problem
Periodicals Report Received**

Assembly Reports and Resolutions

ST. LOUIS (Special)—Essay-type resolutions with multiple emphases and "reports" with more than usual importance were characteristic of many documents acted upon by the Assembly of the International Convention of Christian Churches.

The McCarran-Walter Act, the immigration and nationality act of 1952, was assailed within a resolution reaffirming support of appeals to the brotherhood for material aid and service to refugees under the direction of the Committee on Relief Appeals, the Week of Compassion and the Department of Christian Action and Community Service of The United Christian Missionary Society.

The resolution, titled "Concerning Areas of Acute Human Need," called for continuance of cooperative relationships with Church World Service and the World Council of Churches for "the encouragement of appeals for food, clothing, technical assistance and refugee resettlement for devastated areas" and charged that the McCarran-Walter Act "is at some points not compatible with the spirit and principles of Christian democracy."

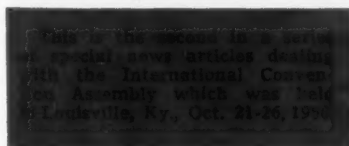
The resolution said the 1952 immigration and nationality act "re-enacts the 30-year-old rigid, discriminatory national origins quota system, with no substantial changes and no flexibility."

A report of significance which did not receive attention due it at the Louisville Assembly was one which was a follow-up on "Resolution 52" approved at the 1959 Assembly in Denver. The important action authorized a new "Commission on Cooperative Policy and Practice" which will implement the Denver Assembly resolution urging cooperative strategy.

The new 15- to 21-member commission, to be appointed by the Board of Directors of the International Convention, will collaborate with the Home and State Missions Planning Council, the Year Book committee, state societies and other groups in a study program with which to confront the issues raised by the independent-cooperative problem.

This report and the new commission is concerned with the development of cooperative strategy to deal with so-called "independent" advocates, institutions and agencies which have caused division among the Christian Churches (Disciples of Christ) and which have on numerous occasions assumed control of church property rightfully belonging to Christian Church members who have for many years cooperated in the International Convention of Christian Churches.

Another report which related itself to a previous assembly action was one dealing with the unifica-



tion of brotherhood periodicals. The report rejected the idea of considering merger of periodicals to have one Christian Churches magazine. Also rejected was the proposed merger of THE CHRISTIAN and WORLD CALL.

On the positive side, the Consultation on Brotherhood Publications (held in Lynchburg, Va., July 15-16, 1960) brought the recommendation that the idea of a "comprehensive program journal" be explored. The report said: "Such a publication could result in more effective service to local churches and the agencies by the elimination of undesirable duplication which may now exist in brotherhood publications."

A specific proposal was that BETHANY GUIDE be enlarged and expanded for such a purpose.

Among the numerous reports received by the Assembly the one which caused the most debate was the report of the National City Church Corporation.

The Assembly floor debate occurred as a result of a "rider" which had been added to the approval of the annual report by the Committee on Recommendations. The recommendation which came to the Assembly business session was that the report be approved "with the recommendation that the local congregation be encouraged to move in the direction of integra-

tion for the inclusion of all races in its membership."

Discussion seemed to be on two major points: (1) Among those opposing the rider were delegates who expressed the view that it was inappropriate and out of order for the body to give a directive to a local church. (2) Among those who were strongly advocating inclusion of the rider were Disciples who insisted that the "brotherhood's National City Christian Church" should be integrated as quickly as possible.

After considerable discussion, which had been preceded by similar debate within the Committee on Recommendations, the "rider" was removed. Among those making a plea for elimination of the rider was Mrs. J. Warren Hastings, widow of the pastor of the church who died a few months ago.

AMONG OTHER resolutions approved by the Assembly were actions: (1) Commending the Television Code Review Board of the National Association of Broadcasters for encouraging the augmentation of "educational and cultural influences of . . . the church" through commercial television; (2) Approving plans for the merger of the International Missionary Council and the World Council of Churches, as revised by the 1960 meetings of the WCC and IMC committees; (3) Suggesting to the leaders of the International Convention that they "lead this Convention in a major emphasis on the Holy Spirit some time during the Decade of Decision"; (4) Requesting that the United States Post Office Department issue a commemorative stamp honoring Alexander Campbell either on Sept. 12, 1963 (the 175th anniversary of his birth) or on March 4, 1966 (the 100th anniversary of his death); and (5) Urging endorsement of an American Disciples gift of a Thomas Campbell Memorial Tower for the Ahorey Church, near Richhill, Ireland, a Presbyterian Church where in Campbell conducted his last ministry before leaving for America.

In connection with the latter resolution, individual Disciples were urged to share in financial giving to a \$5,000 fund for the 11 x 36 foot high tower.

"Not approved" was a resolution commending "Project Hope," a medical aid effort involving the use of a hospital ship providing a treatment and training center for various overseas areas.

The action was not regarded as a rejection of the project, but a necessity because such endorsements were not regarded as within the purpose of the Assembly.

Brotherhood-Wide Chain Of Prayer Begins Jan. 1

MIAMI, OKLA.—Beginning at midnight on Dec. 31, the first of the 140 Christian churches already enrolled in the brotherhood-wide Chain of Prayer, will open its 24-hour prayer vigil here at Bethany Christian Church.

This Disciples of Christ congregation has chosen the hours from midnight, Dec. 31 to midnight, Jan. 1, for undergirding with prayer, its pre-Easter evangelism program.

Churches who still wish to enroll in the Chain of Prayer may do so by writing to the Department of Evangelism, 222 South Downey Avenue, Indianapolis 7, Ind. Any day between January first and Easter Sunday may be selected.

Many persons, when making arrangements for their church's observation of this coming Chain of Prayer, have taken time to write to Donald M. Salmon, executive secretary of the department, telling of the values gained within their congregations from previous Chain of Prayer experiences.

Mrs. Charles Fry, chairman of the membership and evangelism committee of the Kellogg, Iowa, Christian Church, writes, "It is difficult to put into words the tremendous feeling everyone who participated in our 24-hour prayer vigil last year had. It was a truly spiritually uplifting experience like none of us had ever before had."

When enrolling his church in the Chain of Prayer, James M. Johnson, minister of the Christian Church of Hodgenville, Ky., reported that his church's prayer date is included in the calendar of events in the church year book. This congregation felt its participation in the Chain of Prayer was one of its best projects last year.

● Unsettled But Working

Bulletin From Africa

INDIANAPOLIS (Nov. 10)—The Department of Interpretation of The United Christian Missionary Society reported here that the first general assembly of the Congo Church was held during that week.

Sixteen men and 21 women, in addition to 32 children, are now on the field, according to the bulletin from Missions Building.

Robert Nelson, executive secretary for the Division of World Mission's Africa Department, reports that conditions remain "unsettled" but the churches there are endeavoring to meet the challenge.

Nebraska Secretary David Kratz, 61, Died Nov. 2 at Lincoln

LINCOLN, NEB.—David L. Kratz, 61, executive secretary of the Nebraska Fellowship of Christian Churches, died here Nov. 2.



David L. Kratz

Memorial services were held at First Christian Church on Nov. 4. Ministers assisting in the service included Lawrence Williams, Ellis Votaw, Eulis Hill and Charles Wilson.

Dr. Kratz came to this city two years ago to assume administrative leadership for the Disciples of Christ in this state. He was a graduate of Northwest Christian College and Chapman College and received the doctor of divinity degree from Pacific School of Religion in 1950.

As a Christian church minister he served as pastor in Artesia, Calif., Blockton, Ia., The Dalles, Ore., Mason City, Ia., Vallejo, Chico and Fresno, Calif.

Florida Church Seeking Retired Minister's Help

PANAMA CITY, FLA.—The Christian Church here has been without a minister for a year and a half. John R. Edmonds, a retired railroad engineer and member of the congregation, has been conducting the services.

The church is in the Alabama convention area and the only one in a 200-mile distance between Tallahassee and Pensacola.

It is hoped that some retired minister might consider locating in the community and giving leadership to the group.

Convention Next Year in Kansas City

A Detroit Assembly

The time and place committee recommended that the 1964 assembly of the International Convention be held in Detroit, Mich., subject to the various necessary clearances.

It was reported that the following places and dates have been established: 1961, Kansas City, Missouri, September 29-Oct. 4; 1962, Los Angeles, Oct. 12-17; 1963, Miami Beach, Fla., Oct. 4-9.

During Jubilee Party of Christian Board



Photo by Robert Steinau

THE CHRISTIAN BOARD OF PUBLICATION, with staff gay and conspicuously attired in flaming red crest-adorned jubilee jackets, observed its 50th anniversary during the Louisville assembly. The celebration was highlighted by a "Christian Board Jubilee Party" following the fourth evening session. President Wilbur H. Cramblet is shown stacking up more copies of the CBP's golden anniversary special gift volume, a revision of the popular "What We Believe," compiled, and edited by James M. Flanagan, associate editor of THE CHRISTIAN.

More Used Clothing Is Needed for CWS

Within eight months of 1960, members of the Christian Churches have contributed almost twice as much used clothing as in the two previous years combined. However, even more clothing is needed, according to Miss Ella Williams of the Department of Christian Action and Community Service, The United Christian Missionary Society, Indianapolis.

Especially needed right now are articles of men's clothing. This includes trousers, suits and work clothing. Also needed are blankets and bedding. Of course, clothes are needed for all age levels, male and female.

Good, clean used clothing can be sent to the nearest Church World Service Center: New Windsor, Md.; Nappanee, Ind.; 110 E. 29th Street, St. Louis 10, Mo.; or 919 Emerald Avenue, Modesto, Calif.

Labels and information are available on request from the Department of Christian Action and Community Service.

New Series of Adult Education Courses Planned

A new series of adult Christian education courses will be ready for the Christian Churches beginning in the fall of 1961.

A new basic and comprehensive curriculum, it will be called the Christian Discipleship Series.

For the first time in the history of the Christian Churches a curriculum is offered that covers the broad areas of Christian faith and life within a definite period of time. When the basic areas are completed, adults will have opportunity to make further studies in each of the several areas throughout the years of adulthood.

Many leaders have pointed out that in a very real sense the entire Decade of Decision will endeavor to help adults in the church to develop such a firm foundation in all aspects of the Christian faith and life that they will commit themselves to the total task of the church and its mission.

The Christian Discipleship Series seeks to help achieve this purpose.

New Church Dedicated Today at Dublin, Ga.

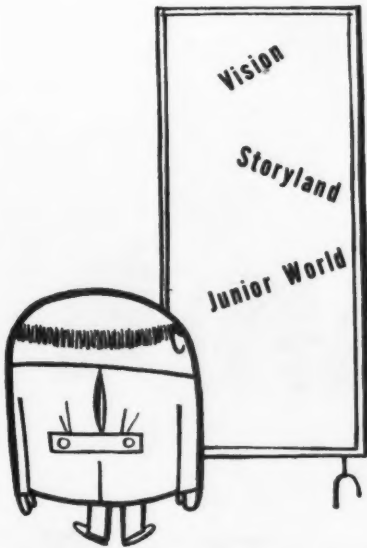
DUBLIN, GA.—First Christian Church here will hold dedication services this afternoon (Nov. 27) with Charles L. Newby, minister of Central Church, Columbus, as speaker.

The Dublin church was established in 1898 and erected its first building about 1904. The old structure was sold last year.

The new building is contemporary style with nine classrooms, fellowship hall, kitchen and sanctuary with balcony. It is situated in the residential area on the west side of this city.

Accepts Teaching Position

NEW YORK CITY—An invitation has been extended by The Biblical Seminary of this city to Jesse M. Bader to teach evangelism during the winter term. The course will consist of a one-hour weekly session beginning in January. This teaching responsibility will not interfere with Dr. Bader's regular work as general secretary of the World Convention of Churches of Christ (Disciples).



Provide Christian reading for your children today!

Mirror, Mirror on the Wall What's the Greatest Reading of all?

Weekly reading entertainment for the kids—with a special magazine for every age!

Church School leaders . . . remember that Christian character guidance is not a once-a-week project. Why not offer wholesome entertainment and instruction to your group all week by providing their very own magazine!

Vision—In pace with the teen tempo, Vision overflows with fact and fiction the 12-17 crowd really enjoys! A wealth of Christian news and views, nationwide information of CYF and Chi Rho activities, personality improvement tips, date hints, jokes, puzzles . . . add up to solid reading each week. 60 cents a quarter in groups of 5 or more; \$2.50 a year.

Storyland—Youngsters under 9 are important people, too! Their weekly brims with interesting stories, colorful pictures, poems with Bible verse and prayers. Perfect silent Christian companion to entertain and inform alert young minds. 25 cents per quarter with 5 or more received at same address; \$1.25 yearly.

Junior World—"We love our own magazine," clamor the 9-12 age group youngsters . . . and little wonder with 8 full pages each week packed with absorbing articles, educational features, devotionals, handy ideas on things to do and make. 5 or more received at same address, 30 cents each quarter; \$1.50 a year.

CHRISTIAN BOARD OF PUBLICATION—Box 179, St. Louis 66, Mo.

CAMPUS COVERAGE

Dr. Robert G. Martin, Sr.

Inaugurated Dean of Undergraduate Bible College at Phillips

ENID, OKLA.—Formal inauguration ceremonies of Dr. Robert G. Martin, Sr., as dean of Phillips University's College of the Bible, were held Oct. 18 in the Eugene S. Briggs auditorium.

The office—as such—was created by the university's trustees a little over a year ago, when the Graduate Seminary was made a separate entity from the school's undergraduate College of the Bible.

At that time Dr. Stephen J. England, who served as dean for both undergraduate and graduate sections of the school of religion, was named dean for the Graduate Seminary alone. The trustees selected Dr. Martin, professor of Old Testament, biblical history and biblical language, to serve as acting dean of the undergraduate College of the Bible.

The inaugural address was given by Spencer P. Austin, executive director of Unified Promotion for the Disciples of Christ. Dr. Austin is an alumnus of Phillips University.

After some years as a city editor in the newspaper field and further experience in the banking business, Dr. Martin chose to enter the ministry, enrolling at Phillips University where he received the B.A., M.A. and B.D. degrees. He holds the Ph.D. degree from Southern Baptist Theological Seminary, Louisville, Ky., and has taken additional graduate work at the University of Chicago.

Previous to joining the Phillips University faculty in 1933, Dean Martin was pastor of the First Christian Church, Alva, Okla., for four years.

Campus Capsules

● LEXINGTON, KY.—Enrollment here at Transylvania College for the fall quarter has increased 18.8 per cent over the enrollment for the same period last year. Miss Pearl Anderson, registrar, announced that a total of 550 students have registered for the quarter. Last year 463 students attended Transylvania during the fall quarter. Of the 550 students, 246 are new and transfer stu-

dents. Forty-five per cent of the freshman class are out-of-state students.

● EUGENE, ORE.—Donald A. McGavran will join the Northwest Christian College faculty here on Jan. 1, 1961, as Director of The Institute of Christian Growth. This adventure in education will focus attention on the central task of the church, that of growing, especially in the mission fields. To assist in the institute a number of missionary scholars will be appointed to do research work on the mission field.

● HIRAM, OHIO—Roy A. Burkhardt, Columbus, Ohio, was the guest leader here at Hiram College for Religious Emphasis Day on Oct. 13. Three other religious emphasis days are scheduled during the academic year. Dr. Burkhardt, who in 1958 completed a 23-year ministry at the First Community Church in Columbus, spoke on the topic, "Suppose You Took Religion Seriously."

● CANTON, MO.—William L. Harper, pastor of Hamilton, Ill., Christian

Church, who has been named "Rural Minister of the Year" by the International Convention of Christian Churches, was honored here recently by Culver-Stockton College. A 1947 graduate of C-S, Mr. Harper was presented a citation in recognition of his outstanding work in the field of the rural church.

● HAWKINS, TEXAS—Six natives of Kenya, Africa, have enrolled here as freshmen at Jarvis Christian College. Abungu, Mwaniki and Wambaa plan to major in social science; Karangu in business education; Wellington Mutua in religion and philosophy; and John Mutua Ngumbi in religion. Dr. Columbus B. Ricks has been named chairman of the science and mathematics division at Jarvis. He has two degrees from Tuskegee Institute and the doctoral degree from Michigan State University.

● DES MOINES, IA.—A service of installation was held here Oct. 17 at Drake University Divinity School for Thomas P. Slavens and Adrian L. McKay. Mr. Slavens, formerly pastor of First Christian Church, Sioux Falls, S. D., is the new librarian; and Mr. McKay, formerly minister of Hometown Christian Church, Chicago, Ill., has been added to the staff as field representative.



THIS HAND-HEWN, WHITE OAK beam was a part of the first building of AddRan Male and Female College at Thorp Spring, Texas, erected in 1872. This college was the beginning of what is now Texas Christian University located at Fort Worth. Only four feet long, the eight-inch piece weighs 80 pounds. Attached to the beam are three hand-finished nails and bronze plaque. R. E. Durham (left) presents the beam to Amos Melton, assistant to the chancellor of the university. The beam will be placed in the university's museum.

Relax

QUICK LUNCH

We were driving from Cleveland to Erie, Pa., when my wife spied an attractive restaurant at three in the afternoon. It was an odd hour, but we were famished.

The waitress had a Swedish accent and a doubtful look as we sat down. There were no menus offered, and a wall sign said plainly, "Lunches Served from 11 to 2."

"Will you have codfish on toast?" the waitress asked.

My wife shook her head and I said, "Not today, thanks."

"In that case," replied the girl, "lunch bane over."

—VERNON BOSAU

...

Outer Space

We must fly quickly to the moon
Or find a way to conquer Mars,
For we must have and very soon
Vast acreage for our worn-out cars.

—EDNA JACKSON BURROWS

...

Remember when it took a lot of onions to smother a two dollar steak?

...

When your hair starts going
Your stomach starts growing.



"When you were only sixteen I bet your mother didn't make you load the automatic dishwasher every night."

Ottawa, Kansas, Revival

OTTAWA, KAN.—Evangelist Lelan Akins, Tulsa, Okla., recently held a revival meeting here with First Christian Church. Over 30 decisions were made for Christ and the church during the two weeks of preaching and several others united with the church during the period of preparation. In addition to the nightly preaching services Mr. Akins presented a series of lectures on Victorious Christian Living.

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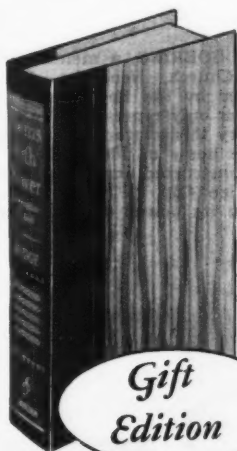
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This handsome gift edition contains 1,348 poetic gems from every age to answer the needs of every mood. Whether you seek a specific poem or a bit of inspiration, you are certain to find "just the thing" among the selections in this anthology. Indexes included. **\$3.75**

by ARTHUR M. DEPEW

The Cokesbury Game Book

Revised Edition

This revised edition brings the long-time favorite game book up to date with the addition of interesting new games and helpful illustrations. All games are conveniently arranged and indexed for quick and easy party planning, with clear and easy-to-follow directions. **\$2.95**



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GUS RAMAGE was presented with the honored minister's pin at Main Street Christian Church, Waxahachie, Texas, on Oct. 2. He was ordained in 1915 and his ministry has been mostly in Texas where he served for a time as state evangelist. At the present time he is county superintendent of schools and does supply and ad interim preaching.



CHILDREN ENJOY the new "Mary Pantler Memorial Library" at First Christian Church, Perry, Ia. Given in memory of Mrs. Pantler by her husband, the books are used by the children before and after church school sessions and on Youth Club Wednesdays. The books were selected through the aid of the children's division of the Christian Board of Publication.

KENT GOERING, a member of First Christian Church, Neodesha, Kan., has been selected by the Boy Scouts of America to be their only representative to live at Camp Century this winter. The camp, which will be the home of 100 scientists and soldiers, was constructed under the ice on the Greenland Ice Cap. This research center will receive its power from an atomic reactor.



A MINISTER'S INSTITUTE ON CRIMINAL BEHAVIOR was held at First Christian Church, McAlester, Okla., sponsored by the Oklahoma Council of Churches, on Oct. 3. Approximately 60 pastors from seven different denominations attended. Among the Disciples participating in the program were (from left): Mrs. Frances Powell, director of Pittsburgh county welfare; Robert Raines, Warden of Oklahoma state penitentiary; and Earl Kragness, executive secretary of the Oklahoma Council of Churches.



CLAYTON H. WILSON receives the honored minister's pin from L. Winston Wright, Jr., minister, in a special service held at First Christian Church, Paris, Tenn., as part of the church's observance of the Week of the Ministry. Mr. Wilson served the Paris congregation as minister 1943-54 and since retirement as served several churches as ad interim pastor.



MRS. OSCAR BUTLER, receives a corsage from Mrs. Vesta VanMetre at an all-church fellowship supper held recently by Winchester Avenue Christian Church, Martinsburg, W. Va. Mrs. Butler was the only charter member able to be present for the occasion which was to honor all those who had been members 35 years or more.



THE MORTGAGE WAS BURNED in a special service at Prairie Avenue Christian church, Decatur, Ill., on Oct. 16. Rolland H. Sheafor, vice-president and secretary of the Board of Church Extension, was the special speaker for the occasion. The present building was erected in 1951. Pictured (from left) are: James L. VanLear, minister; Mr. Sheafor; and Robert McClure, vice-chairman of the board.

NEWS in focus



A NEW 50-STAR FLAG was presented recently to Central Christian Church, Glendale, Calif., in memory of Earl E. Baldwin, who had served the church in many ways during his membership. The flag was presented by the Challengers church school class. Pictured (from left) are: Mrs. Cecil Miller, secretary; George Thornton, president; Richard Lord, chairman, board of trustees; and the pastor, B. Frank Cron.

BELMONT CHRISTIAN CHURCH, Roanoke, Va., plans its program each year in the spring. The plans, formulated by the eight functional departments and various organizations of the church, are correlated and printed on a calendar. The calendars are then distributed to the members of the church in the fall as the year's program is launched. Floyd L. Diehm (right), pastor, is shown presenting the first calendar to Elmer Saul, chairman of the church board.



Senior Citizens Come of Age "Politically"

by Robert A. Fangmeier



SENIOR citizens apparently have come of age politically. The August session of congress and the presidential campaign placed the concerns of those over 65 on that special priority list that is known in Washington as "must legislation." It seems likely that the new president and congress, meeting in January, will deal actively with such concerns as medical care, inadequate housing, restrictions on employment, and insufficient income for senior citizens.

Those over 65 now number approximately 16 million, about eleven per cent of the population. This number will grow as census figures now indicate that there are 35 million citizens in the 45-65 age bracket. As a political grouping with special concerns and needs, senior citizens outnumber the five to six million full-time farmers and just about equal organized labor with 18 million and the estimated 17 million American Negroes. Except for the Townsend movement, of course, the over-65 group is not an organized bloc with common political aims. It is nevertheless sufficiently politically potent to command the serious attention of presidential and congressional candidates of both parties.

Some indication of the revolution in the affairs of the senior citizen is seen in the fact that over 400 bills dealing with problems of the aged were introduced in the first session of the 86th Congress. Many of these bills were similar and only a few actually passed. But the large number of bills is some barometer of concern about such problems that is found by individual members of congress in their home districts. Almost all of these bills dealing with problems of those over 65 fell into these four categories; insufficient income, restrictions on employment, inadequate housing and high cost of medical care.

Medical care for the aged seems likely to be one of the concerns pressed most energetically by the new president and congress. Neither

of the presidential candidates was completely satisfied with the limited medical care plan passed by the post-convention August session of congress. This plan set up a system of relief grants. The federal government will provide three or four dollars for every dollar of medical care for the aged put up by the state. The state generally will establish the standards by which the program is administered. One feature of the plan is a "needs" test. Senior citizens desiring to participate will have to demonstrate that they cannot meet medical bills out of present resources. Over-all it is expected that about 1.4 million citizens not now on relief rolls will be affected.

Two plans are being proposed that would extend the present medical assistance program. One plan would place medical care for the aged under the Social Security system. Today's retired people would pay nothing but the 72 million workers and their employers would each pay one-fourth of one per cent, or \$12 a year. Self-employed people would pay three-eighths of one per cent, or \$18 a year. All persons drawing Social Security benefits would be eligible. Assistance would amount to 60 days in a hospital, worth about \$1,260; and 60 days in a nursing home, costing about \$600. Surgery would be provided along with the usual drugs and services for bed patients.

The second medical care proposal is a voluntary plan. This would be outside the Social Security system, administered by the states and handled through private insurance firms. Payments would be made by all who participate, if they can afford it. For those who could not afford payments, premiums would be paid by federal and state governments, in whole or part. Those with incomes about \$3,600 a year would pay \$12 a month, the maximum. Premium payments would be scaled down from this point to zero for people with incomes below \$500. Generally those participating would

receive benefits about the same as provided under the Social Security plan. Many groups have proposed numerous variations of both the voluntary and Social Security plan, but all of the variations hang on the framework of these two major proposals.

Why all the concern about medical care for the aged? *U. S. News and World Report* gives a digest of some of the human statistics behind the concern: ten million senior citizens have no private medical care health insurance; older families spend twice as much for medical care but have only half the income of younger families; the median incomes of couples past 65 is about \$2,000 a year, while a full third of the men over 65—including those employed—had less than \$1,000; medical costs have gone up 46 per cent in ten years; a typical hospital illness requiring surgery and the usual drugs and attention might easily cost \$1,000 to \$2,000.

Housing is another area of concern that is likely to receive the attention of the new president and congress, despite the fact that 60 per cent of the citizens over 65 own their own homes. The area of concern in housing generally is to meet the special needs of older people. This might include expansion of the program in the 1959 Housing Act that permitted churches and other non-profit groups to borrow money to build rental housing for the elderly. A \$50 million revolving fund was provided that allowed these groups to borrow up to 98 per cent of the cost of the project. Already many church groups have taken advantage of this plan to build new housing for their senior citizens. Some expansion of this program seems likely.

The problem of inadequate income was dealt with by the 86th Congress which liberalized the amount a Social Security recipient could earn. If not the next congress, succeeding ones will again deal with this problem if the cost of living continues to rise.

Helps With Visitation Evangelism in Jamaica

TAMPA, FLA.—Leonard W. Boynton, minister of First Christian Church here, represented the department of evangelism of the United Christian Missionary Society in a visitation evangelism campaign in Jamaica, Sept. 25 to 29, sponsored by the National Council of the Churches of Christ in the U. S. A.

As his part in this ecumenical venture, Mr. Boynton occupied the pulpit of the Port Antonio Methodist Church on September 25, and participated in an instructional meeting there in the afternoon for 56 laymen and six ministers from seven churches.

During the remainder of his time there, he conducted a school in visitation evangelism for nine ministers, representing six denominations, and worked with a rural congregation, the Craig Mill Christian Church.

Prior to the National Council's campaign there, Mr. Boynton met with 34 ministers and laymen for a retreat on evangelism at Clydesdale, set up by the Association of

Jamaica Christian Churches, under the leadership of Joseph S. Whitmer, missionary to Jamaica and director of evangelism for the Association.

Ground Is Broken for New \$163,000 Sanctuary

DES MOINES, IOWA—College Avenue Christian Church here broke ground Sunday, Oct. 9, for a new building which will house the sanctuary.

Construction is expected to start soon on the \$163,000 building, adjoining the present church. On completion of the new unit, expected in June, 1961, the present church building will be remodeled as an education unit.

Financing of the project will be through a certificate loan plan of the Board of Church Extension and through pledges. About half of the amount needed has been pledged so far.

W. E. Jones is chairman of the building committee, C. C. Miller is pastor and William F. Crawford is chairman of the board.—BRUCE C. MOSHER.

Christmas Filmstrip Has Been Revised

"Peace on Earth," a filmstrip which forms a complete Christmas program, has been revised and made into a sound filmstrip.

When first issued in 1957, the filmstrip sold over 1,000 copies. In its new form it may be ordered from the Christian Board of Publication, Box 179, St. Louis 66, Mo.

A packet of background study materials for discussion questions on the filmstrip are available upon request from the Department of Christian Action and Community Service, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Ind.

Swope Park Revival

KANSAS CITY, Mo.—Swope Park Christian Church here closed a two weeks' meeting on Oct. 2 with 45 additions, most of them adults. The evangelist was Ray E. Snodgrass of Green Mountain Falls, Colo. The music was directed by Mrs. Romans Smith, wife of the pastor.



For Young People Only: the new quarterly with the MIGHTY MESSAGE!

POWER is the name. You've probably heard about it. It's the important new magazine for youth . . . a 96-page quarterly packed with meaningful daily devotions . . . geared to encourage regular times for prayer and meditation.

POWER is the name. It was specially created to help today's young people establish solid devotional habits . . . habits of strength that will last a life-time.

POWER is the name. Not just an ordinary collection of old-fashioned "preaching" either. Modern POWER is filled in large part with material from today's youth . . . to pump real potency and meaning in each daily message.

POWER is the name. Don't forget it. Today, order the magazine with the *mighty message* for the youth groups of your church.

5 or more copies, same address, 15 cents a quarter; individual yearly subscription, 75 cents

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"You Are What You Read"



Christmas

CHRISTMAS. *An American Annual of Christmas Literature and Art.* Edited by Randolph E. Haugan. Augsburg Publishing House. 68 pages. \$1.50 (Paper), \$3.50 (Cloth).

Early in the 1960 edition of this annual is the Bible Christmas story, with illuminated capital letters, and beautifully illustrated. "A Christmas Charade," links the lives of Gutenberg, Wesley and Mendelssohn. You'll see in glowing color the fascinating shapes and designs of Denmark's Christmas spoons. Nostalgic is the picture story, "Christmas of Another Day." "Christmas Treasures in America's Art Galleries" is accompanied by excellent reproductions of classic and modern art. "A Christmas Tapestry" recognizes customs of Norway, France, Scotland and other countries. If you're looking for different Christmas carols, you'll find them, words and music.

History is revealed in "America's Very Own Christmas Story," of Washington's crossing of the Delaware, December 25, 1776. And there's a generous sprinkling of appealing Christmas verse.

This book would be a prized addition to the Christmas treasures in any home.—MRS. WARREN MULCH.

Primary Source Materials

The Autobiography of J. W. McGarvey (1829-1911). DeLoris and Dwight E. Stevenson, Editors. The College of the Bible, Lexington, Ky. 93 pages. \$1.50.

For many years I have been awaiting an opportunity to see the *Notes for Memoirs* which John W. McGarvey left. Now we are indebted to several people for a real treat in source materials for the history of The College of the Bible in particular, and the Brotherhood in general.

Brother McGarvey left 121 pages of notes in a composition book. He had prepared this for the use of his son, John, Jr., in the writing of a biography. However, the son died

six months before the father, and the *Notes* have remained in partially arranged form until now.

Mr. Davis McGarvey, the son of John, Jr., Clerk of the U. S. District Court in Lexington, deserves the gratitude of all who will profit by this material for permitting its publication. The Stevensons have done their usual meticulous editing and writing. Roscoe M. Pierson and the Publication Committee of *The College of the Bible Quarterly* took the initial responsibility for publishing and have produced the most worthwhile job of this sort that has appeared for a long time.

The *Notes* are personal, sometimes extended, sometimes just a hint, but they will fill in many little niches of history with a few more bits of evidence and information.—H. E. S.

Parables

A Guide to the Parables of Jesus. By Hillyer H. Straton. Wm. B. Eerdmans Publishing Company. 198 pages. \$3.50.

Dr. Straton has written another book that is important to the parish minister. As in his previous writing Dr. Straton has shown evidence of being a very careful student of his subject. It is difficult to write a new book about the parables of Jesus but these chapters are alive not only with an understanding of the biblical text but with insights that have come from long meditation, travel, conversations and correspondence with Christian friends. Missionary friends of the author are quoted for the illumination of some of the parables.

The parables are divided into four groups with the following headings: The Kingdom Is at Hand, Entrance into the Kingdom, Conduct in the Kingdom, Judgment in the Kingdom. These chapters are based on sermons that were preached at monthly intervals over a period of approximately six years. They are excellent examples of good homiletics. It is a pleasure to commend this book as a valuable addition to the literature on the "Parables of Jesus."—HAMPTON ADAMS.

The Ministry

The Rebirth of Ministry. By James D. Smart. The Westminster Press. 192 pages. \$3.50.

This keen, timely, readable book enters meaningfully into the serious dialogue of the Church at this critical moment of history. It is capable of refreshing the springs of one's original vision of his ministry.

Emphasizing the Biblical character of the Church's ministry, Dr. Smart distinguishes between the ministry of Jesus and the ministry of the apostles, the ministry of the apostles and our ministry, responsible and irresponsible interpretations of the priesthood of all believers. Each Christian must *have* a minister and *be* a minister. Thus, community is essential to ministry.

Jesus' ministry, gospel and person are unique. The old forms could not contain him and his message. Jesus is God searching out his lost sons as itinerant preacher and shepherd, as herald of the Kingdom, both present and future. He forgave sins and restored men to their true life with God. He took the form of a servant. These are clues to the character of the apostolic and the modern ministry.

The necessity of specialized ministries in our time must not be allowed to hinder the full development of a minister of Jesus Christ. He must be prophet, priest, teacher, pastor, theologian and evangelist. He must not shun the responsibility of being a theologian. He must do that kind of disciplined study, creative thinking and communicating that relates the gospel to the conditions of men where they live. He must endeavor to *be* the truth as well as to speak the truth.

This rebirth of ministry is inescapably involved with the rebirth of the Church, not as an administrative unity, but as united beneath its divisions in its attempt to be the body of Christ.—PAUL G. WASENICH.

BOOKS RECEIVED

A DICTIONARY OF LIFE IN BIBLE TIMES. By W. Corswant. Oxford University Press. 309 pages. \$6.50.

THE SELF IN PILGRIMAGE. By Earl A. Loomis, Jr. Harper and Brothers. 109 pages. \$3.

THE CHOIRMASTER'S WORKBOOK - VOLUME SEVEN. Edited by Dayton W. Nordin. The Augustana Press. 199 pages. \$2.50.

BY JOHN CALVIN. Selected by Hugh T. Kerr. Association Press. 124 pages. \$0.50 (Paper).

NEW DIRECTIONS IN BIBLICAL THOUGHT. Edited by Martin E. Marty. Association Press. 128 pages. \$0.50 (Paper).

FACING PROTESTANT-ROMAN CATHOLIC TENSIONS. Edited by Wayne H. Cowan. Association Press. 125 pages. \$0.50 (Paper), \$2.50 (Cloth).

EVIDENCE OF ETERNITY. Compiled by Hazel Davis Clark. Association Press. 126 pages. \$0.50 (Paper).

COME TO CHRISTMAS! By Anna Laura and Edward W. Gebhard. Abingdon Press. Approx. 40 pages. \$0.75 (Paper).

PETER'S TOMB RECENTLY DISCOVERED IN JERUSALEM! By F. Paul Peterson. Published by the Author, P. O. Box 568, McKeesport, Pa. 87 pages. \$1 (Paper).

THE CHANGING AMERICAN FAMILY. By Roger H. Crook. The Bethany Press. 160 pages. \$2.95.

LAUGHTER IN THE BIBLE. By Gary Webster. The Bethany Press. 160 pages. \$2.95.

WHO IS THE LORD? By Edward Remington Ames. Exposition Press. 185 pages. \$3.

CHRISTIANITY NEVER SURVIVED. By W. Robert More. Exposition Press. 118 pages. \$3.

THE CHILDREN'S "KING JAMES" BIBLE - NEW TESTAMENT. Worded by Jay Green; Stories by "Peter" Palmer; Illustrations by Manning de V. Lee. Modern Bible Translations, Inc., 1124 S. E. First Street, Evansville, Ind.

TESTING AND TAMING OF NUCLEAR WEAPONS. Public Affairs Pamphlet No. 303. By David R. Inglis. 28 pages.

HOW TO STRETCH YOUR MONEY: Public Affairs Pamphlet No. 302. By Sidney Margolius. Public Affairs Pamphlets, 22 East 38th Street, New York 16, N. Y. (Paper). 1-9 copies, 25c; 10-99, 21c

(Mixed Titles); 100-249, 19c; 250-499, 18c; 500-1000, 15c.

COMMUNITY, STATE AND CHURCH. By Karl Barth. Doubleday and Company, Inc. 193 pages. \$0.95 (Paper).

FIRST STEPS IN THEOLOGY. By Jack Finegan. Association Press. 128 pages. \$0.50 (Paper).

THE WITNESS OF KIERKEGAARD. Edited by Carl Michalson. Association Press. 127 pages. \$0.50 (Paper).

THAT GOD IS LOVE. By Mildred Mabry. The Bethany Press. 93 pages. \$1.25 (Paper).

YOU AND YOURS. By Julietta K. Arthur. J. B. Lippincott Company. 315 pages. \$1.95 (Paper).

CHRISTIAN ATTITUDES TOWARD WAR AND PEACE. By Roland H. Bainton. Abingdon Press. 299 pages. \$4.75.

LUKE'S PORTRAIT OF CHRIST. By Charles M. Laymon. Abingdon Press. 162 pages. \$1 (Paper).

PERSONAL POWER THROUGH THE SPIRITUAL DISCIPLINES. By G. Ernest Thomas. Abingdon Press. 127 pages. \$2.

A CONCISE DICTIONARY OF ECCLESIASTICAL TERMS. By Frederick L. Eckel, Jr. Whittemore Associates, Inc. 64 pages. \$0.60 Ea.; \$6 per Doz. (Paper).

WHEN YE PRAY SAY OUR FATHER. By Charles Francis Whiston. The Pilgrim Press. 117 pages. \$1.35 (Paper).

CHRISTMAS, AN AMERICAN ANNUAL OF CHRISTMAS LITERATURE AND ART. Edited by Randolph E. Haugan. Augsburg Publishing House. 68 pages. \$1.50 (Paper); \$3.50 (Cloth).

FRAGMENTS OF A FAITH FORGOTTEN. By G. R. S. Mead. University Books, Inc. 633 pages. \$10.

PREMARITAL COUNSELING: A MANUAL FOR MINISTERS. By J. Kenneth Norris. Prentice-Hall, Inc. 240 pages. \$5.25.

ABINGDON CHRISTMAS CAROLS. Abingdon Press. 21 Carols. 25c ea.; \$2.50 Doz.

HOOKEKTON HISTORY. By Charles Crossfield Ware. Published by the Author, Box 1164, Wilson, N. C. 79 pages. Price not given. (Paper.)

CONFIDENTIALLY, FELLOWS! By Herbert A. Streeter. The Warner Press. 96 pages. \$1.25 (Paper).

TARBELL'S TEACHERS' GUIDE FOR 1961. Edited by Frank S. Mead. Fleming H. Revell Company. 384 pages. \$2.95.

THE ROAD HOME. By James McBride Dabbs. The Christian Education Press. 245 pages. \$3.50.

THE OLD FARMER'S 1961 ALMANAC. By Robert B. Thomas. Yankee, Inc., Dublin, N. H. 96 pages. \$0.35 (Paper).

MAKING THE MINISTRY RELEVANT. Edited by Hans Hofmann. Charles Scribner's Sons. 169 pages. \$3.50.

THE GOSPEL STORY. By M. Jack Suggs. The Bethany Press. 95 pages. \$2.50.

CUDDLE BEAR OF PINEY FOREST. By Anne M. Halladay. The Bethany Press. 128 pages. \$2.50.

THE LAYMAN'S BIBLE COMMENTARY. Vol. 9: PSALMS. By Arnold B. Rhodes. 192 pages; Vol. 12: JEREMIAH LAMENTATIONS. By Howard Tillman Kuist. 148 pages; Vol. 20: ACTS OF THE APOSTLES. By Albert C. Winn. 136 pages; Vol. 25: 1 JOHN, 2 JOHN, 3 JOHN, JUDE, REVELATION. By Julian Price Love. 128 pages. John Knox Press. \$2 each; boxed set of 4, \$7; 4 or more, any assortment, \$1.75.

HOW TO STUDY JOHN. By Joseph M. Gettys. John Knox Press. 153 pages. \$1.75 (Paper).

HOW TO TEACH JOHN. By Joseph M. Gettys. John Knox Press. 80 pages. \$1.50 (Paper).

THE PASTOR'S PRAYERBOOK. By Robert N. Rodenmayer. Oxford University Press. 319 pages. \$5.

PAUL AND THE BATTLE WITH THE BEASTS AT EPHESUS. By James E. Davis. Tri-County News, Kimberlin Heights, Tenn. 16 pages. \$0.50 (Paper).

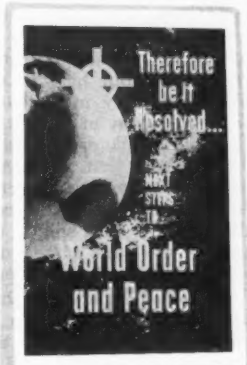
WORD AND SACRAMENT. By Donald Macleod. Prentice-Hall, Inc. 176 pages. \$4.65.

ABRAHAM, FRIEND OF GOD. By Richard Kingston Donoghue. Exposition Press. 128 pages. \$3.

A GUIDE TO THE TEACHINGS OF THE EARLY CHURCH FATHERS. By Robert R. Williams. William B. Eerdmans Publishing Company. 224 pages. \$4.

THE ART OF CHRISTIAN DOUBT. By Fred Denbeaux. Association Press. 181 pages. \$3.50.

THE VULGARARIANS. By Robert Osborn. New York Graphic Society, 95 East Putnam Avenue, Greenwich, Conn. Unpagged. \$3.95.



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Letters . . .

Ironie

Editor, *The Christian*:

"Ironie, isn't it?" said my conscience to me one day as I read the words from our weekly church paper: "Nearly three thousand persons have traveled (from Canada and the United States) to Edinburgh." At \$2,000 apiece, estimated expenditure for those attending amounts to \$6 millions. And in the same issue (Aug. 7, 1960) "Missionaries Evacuate the Congo"; "U. C. M. S. cabled \$10,000 to Brussels to meet the immediate expense of transportation"; "There is need for emergency funds—for the restoration of personal losses and property destruction in the Congo"; "The United Society anticipates the necessity of setting up an 'Africa Emergency Fund' to meet the crisis."

The crime is plainly seen. Churches have made an all-out effort to send their ministers to the World Convention, and it hasn't been hard to do. During the same period of time, trouble has been brewing in the Congo, but the concern has been suppressed. Why? Because any developed concern or solicitation for funds might interfere with the desired pleasure trip and the emphasis on the convention. Some of the churches might decide to use that money in our most fertile mission field.

And don't say that I have made only an emotional approach to this thing. I think it the sin of our Brotherhood that a whole month of trouble in the Congo has elapsed before we have done one thing toward the help of our missionaries, mission stations, and equipment.—R. CLAYTON WORDEN, Enid, Okla.

Alcoholic Smog

Editor, *The Christian*:

Your comment on the newspaper article, "Some Smarting" (editorial, *The Christian*, Aug. 21, 1960), is very interesting, and I hope will help to get desired results.

More than a year ago I wrote you about starting a long-range educational and legislative campaign to clear the air of "alcohol smog." The one or ones who read my letter evidently concluded that it should be thrown in the wastebasket, which is any editor's privilege. But that

didn't get rid of the "alcohol smog" which has been getting worse ever since the repeal of the 18th Amendment and the Volstead Act.

May I suggest that you reconsider the suggestion I made more than a year ago and start planning a survey of all the heads of temperance organizations and others who are interested in saving America from alcoholism and attending evils. This survey should be for the purpose of planning a method of procedure to formulate a long-range educational and legislative campaign.

To clear the air of "alcohol smog" will take a lot of time, patience and prayer. God must be our constant guide and source of strength. May he bless all who try to make our world a better place in which to live. Clearing the air of "alcohol smog" will improve the status quo a great deal.

Your sincere cooperation is greatly needed.—HAROLD J. HARPER, Laredo, Texas.

Consistent Help

Editor, *The Christian*:

Samuel F. Pugh has consistently helped us "Toward a Better Church." Often he has shown his genius for observing real difficulties and great deficiencies in our churches.

But he has even outdone himself with "What Price Restrictions?" (*The Christian*, Aug. 14, 1960). He wrote about unwanted gifts, designated offerings, easily offended members, long-term officers, and speak-too-late board members.

More than just pointing the finger, Mr. Pugh has shown us how and why the so-called little things can and do hamper the progress of the church. Yet he has sympathetically reminded us that difficulties arise even when everyone has the best of intentions. As always he has shown us the best way to improve the situation or to avoid it in the future.

We shall miss Mr. Pugh's columns if they cease when his work with *World Call* begins.—LEONARD W. SHORT, Painesville, Ohio

EDITOR'S COMMENT: We understand fully why Mr. Pugh feels he must give undivided loyalty to his new work after January 1, 1961, but we shall certainly all miss his column.

Elmer Gantry

Editor, *The Christian*:

I have just read Mrs. Jesse M. Bader's review of "Elmer Gantry" in the August 28, 1960, issue of *The Christian*, page 31. I am disturbed that the Protestant Motion Picture Council, from whom I should hope to have great things, should consider that this is an adequate review of the picture.

I saw the picture a couple of weeks ago. A young sixteen-year-old girl in the congregation saw it also. Her reaction was, "It was a tremendous picture, but the audience bothered me." I had precisely the same reaction. It had been advertised here like much of the "commercialized smut"; and I presume that a large part of the audience was composed of people who came to find only that. They laughed at the places where I groaned.

Mrs. Bader may be fortunate enough to be sheltered from contact with this particular type of revivalism, which Sinclair Lewis put the finger on so accurately many years ago. But here in the "Bible Belt" it is very much with us yet. From my point of view, the picture was a pretty good documentary film! I felt that the ministers of the "established" churches were pretty well handled; credit was given where due, and it was withheld in the case of the downtown, play-it-close-to-the-chest man.

Lots of things could have been different; I would like to see other parts of our civilization treated as honestly; all this I will concede. But I think the answer to her final question is this: "It ought to have been, and had to be!"—ROBERT D. CHAMBLESS, Dallas, Texas.

Clarity and Power

Editor, *The Christian*:

As a preacher I am interested in reading good sermons. Thanks for giving us the best in Raphael H. Miller's "As Far as Bethany" (*The Christian*, May 15, 1960), and Waymon Parsons' "Knowledge and Life" (*The Christian*, Sept. 4, 1960).

The simplicity, clarity of thought and power of these sermons helped me.—ROBERT L. HOWELL, Zionsville, Ind.

Obituaries

Dr. Francis A. McCray

Dr. Francis A. McCray, elder and church school superintendent of First Christian Church, Huntsville, Tex., died on Sept. 14. For more than 30 years Dr. McCray was a loyal member of the church, serving in the choir, on the board, as a teacher and in many other capacities.

He earned the B.A. degree at Ripon College, the M.A. degree at the University of Wisconsin and the Sc.D. at Harvard, majoring in science. At the time of his retirement in 1958 he had been associated with Sam Houston State Teachers College for 38 years, during 18 of which he was head of the department of vocational agriculture.

Mrs. Goldie M. Johnson

Mrs. Goldie M. Johnson, 75, life-long member of First Christian Church, Winterset, Iowa, died on Sept. 14, 1960. She had served as teacher in the church school for many years and had taught the Loyal Workers' class for 18 years.

She was a former church school superintendent, former president of the CWF and an honorary deaconess. One of the most loyal followers of the church, she was proud of the fact that her three sons were all active in places of responsibility.

Mrs. J. N. Gobble

Ella Gibble, wife of J. N. Gibble, Christian Church minister, died suddenly Oct. 13, 1960. A heart attack came three weeks after major surgery.

Mrs. Gbble was a lifelong member of the Christian church. She was united in marriage to J. N. Gbble on June 13, 1913, while both were students in Phillips University, Enid, Okla.

She, with her husband, gave 47 years to the Christian ministry in three states, Oklahoma, Kansas and Illinois. Both in the local churches and in brotherhood organizations her services were extended; she taught in 35 summer youth conferences. She served on the board of managers of The United Christian Missionary Society, on the state CWF boards of three states, as a special speaker on many occasions and a church school teacher.

Memorial services were held in Central Christian Church, Enid, where she held membership.

Two children, along with Mr. Gibble, survive. One son, William T. Gibble, is pastor of University Chris-

tian Church, Austin, Texas, and one daughter, Mrs. Neva Lee Oldefest, lives in Wichita, Kan.

Troy P. Bess

Troy P. Bess was born in Howell County, Mo., on August 16, 1880. He passed away at his home in Holton, Kan., Oct. 8, 1960. Mr. Bess was ordained in the ministry of the Christian Church on May 24, 1909, at Johnson Bible College and graduated there in 1911.

He began and ended his preaching career at Utica, Kan., completing 50 years in the ministry. He also held pastorates at Florence, Hope, Abilene, Topeka and Holton, Kan. He also spent nine years with the Kansas Christian Missionary Society.

On December 25, 1915, he was married to Leona Anderson at Hope, Kan. To them were born two daughters, Marjorie and Esther.

The survivors include his widow, Mrs. Leona Bess of the home; Mrs. Esther Gilkerson, daughter of Holton; Mrs. Marjorie Ellis, a daughter of Iola. Kan., a brother J. L. Bess of West Plains, Mo., and sisters, Mrs. Della Bay of Waverly, Kan., Mrs. Nellie Green of New York, Mrs. Leonard Moor, Bloomfield, N. M., Mrs. Rosa Lewis of Joplin, Mo., and Mrs. Elmer Smotherman of Birchtree, Mo., and many other relatives and friends.

Mr. Bess spent nearly 13 years as pastor of the Holton Christian Church from which his funeral service was held on Oct. 11.

Mrs. R. W. Blunt

Mrs. Coraelia Nichols Blunt was born May 1, 1875, in Sevier County, near Knoxville, Tenn. She attended public schools, Harrison's Chililihwa seminary, Johnson Bible College and Teachers' College at Fountain City, Tenn. She was a member of the first class at Johnson Bible College.

She taught in the public schools of Knox County and in the Bible College prior to her marriage. She was married by Ashley S. Johnson, president of Johnson Bible College, on Oct. 15, 1900, to R. W. Blunt.

After marriage she and her husband moved to Harris, Mo., where he became pastor of the Christian church. They lived in Newton, Lucerne, Monett, Marionville and Diamond, where Mr. Blunt served as pastor. In 1913 the family moved to Linn County where Mr. Blunt preached at rural churches and

farmed.

In 1917 they moved to a farm near Galt, Mo., and lived there until 1950 when Mr. Blunt died. Since his death she has made her home with her two daughters, Mrs. McClain and Miss Aileen Blunt, Kansas City.

Mrs. Blunt was a member of the Galt Christian Church where memorial services were held on Oct. 6, with C. E. Nichols and Marion Rowlen in charge.

Johanna Mae Griffin

Johanna Mae Griffin died Sept. 12, 1960, in Salem, Ore. She was born on March 31, 1881, in Canada.

In 1913 she was married to Wm. Horton Griffin at Wexford, Mich. She served with him in his pastorates in Illinois, Iowa and South Dakota as well as in evangelistic work in Michigan and Georgia.

Upon retirement they moved to the Penney Farms in Florida. Then on Aug. 18, 1943, they became guests in the Turner Memorial Home, Turner, Ore. Mr. Griffin died June 30, 1957.

Memorial services were held in First Christian Church, Turner, Ore., with interment in Turner Twin Oaks Cemetery.

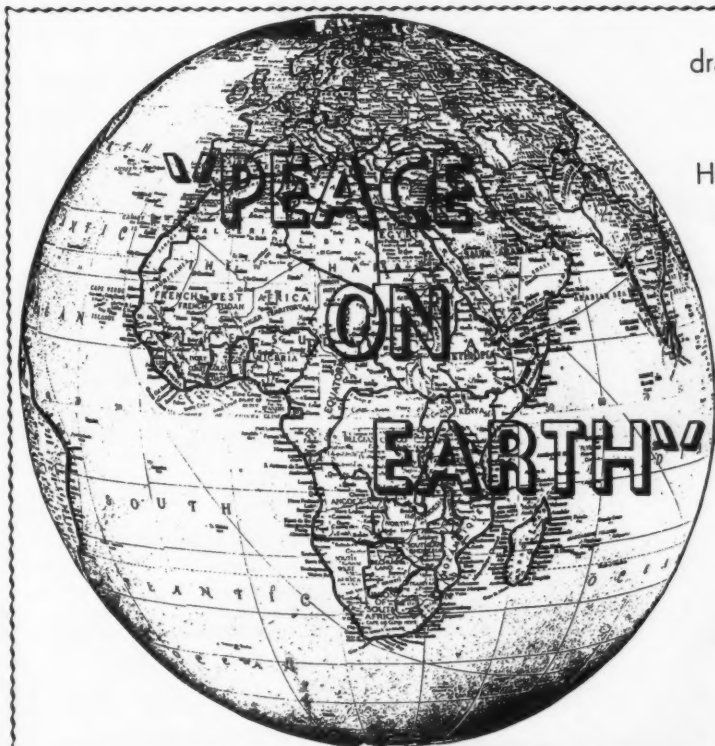
Mrs. B. J. Edwards

Mrs. B. J. (Mary T.) Edwards died at her home in Corbin, Ky., on Aug. 28 at the age of 70.

Long active in the Christian church, she served her local church, her community and her brotherhood in many capacities. Her many years of service included: Business and Professional Women's club, 16 years on the Corbin school board, lifetime member of the Parent-Teachers Association, Recommendations Committee of the International Convention of Christian Churches, United Church Women, director of Christian Women's Assembly, Christian Fellowship and the American Red Cross. Her church school class established the "Mary T. Edwards Fund" at Midway Junior College to help foreign students and she personally assisted many ministerial students.

Memorial services were held Aug. 31 in the Corbin Christian church.

Survivors include: three daughters, Mrs. Ford B. Wright, Jr., Hopkinsville; Mrs. Henry H. Triplett, Corbin; and Mrs. Woodrow W. Cerf, Kankakee, Ill.; one foster-sister, Mrs. E. R. Risk, Richmond; and five grandchildren.



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Basic Bookshelf No. 1 (Fall Quarter, 1960)
Dummelow's Bible Commentary . . . 10D163, \$ 5.00
Cruden's Concordance (abridged) . . . 10C625, 1.95
Harper's Bible Dictionary (plain) . . . 10H118, 7.95

List price \$14.90
Family Bookshelf price 12.90

Recommended Alternate Suggestions

For Children—

Tell Me About Jesus, Jones . . . 10T152, \$2.50
Tell Me About God, Jones . . . 10T151, 2.50
Our Happy Family,^b McCaw . . . 10O221, 1.50

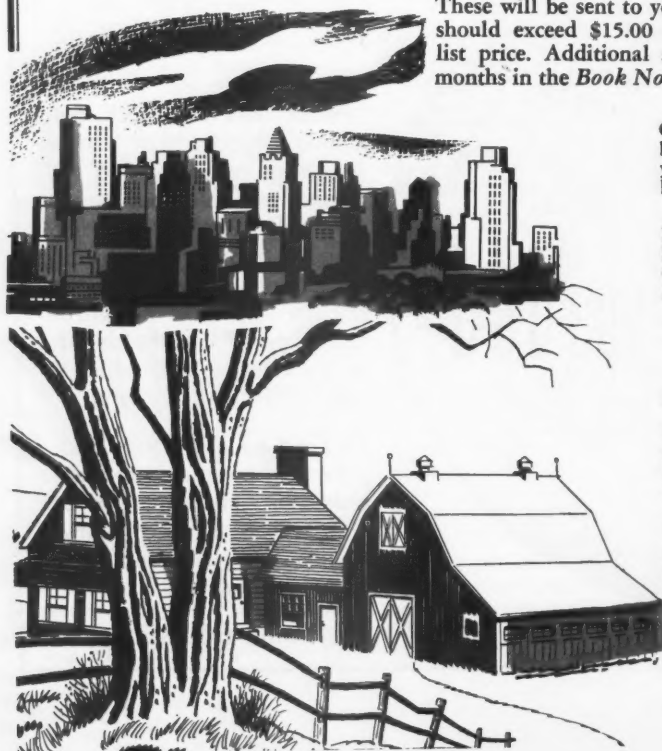
For Young People—

I Believe, Harner . . . 10I100, 1.75
Living with Parents, Overton . . . 10L200, 1.50

For Adults—

Know Your Faith, Ferré . . . 10K165, 2.50
Parents Deserve to Know, Jones . . . 10P621, 3.95
The Layman Builds a Christian Home,^b Channels . . . 10L377, 1.95

^bThis is a Bethany Press book



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